

The Living Church

ember 2, 1952 Price 15 Cents



CH DIVINITY SCHOOL
OF THE PACIFIC
2451 RIDGE ROAD
BERKELEY CALIF
LCB A

ST. FRANCIS' MISSION, Novato, Calif.: In winter, back to the "living room" [see page 17].

P. 10: Where Is Aunt Emma?

Toward a more dynamic faith

Alistair MacLean **HIGH COUNTRY**

Studies of the Inner Life with Some Interpretive Aids from Modern Literature

Personal devotional reading at its best—warmly devout, deeply sincere. *High Country* has the Scottish flavor of A. J. Gossip, Ian Mac Laren and George Matheson; it recognizes mankind's human frailties and supplies the stern stuff that helps to overcome them. "I prophesy for it a great sale and a mighty influence." DR. LESLIE D. WEATHERHEAD, Minister of the City Temple in London \$2.50

Ernest F. Scott **THE CRISIS IN THE LIFE OF JESUS**

The Cleansing of the Temple and Its Significance

A revealing analysis of a crucial event—and its vital bearing on a proper understanding of Jesus. All the primary questions in the history of Jesus are involved in it—his attitude to the old religion, his claim to Messiahship, the aims of his mission, the causes of his condemnation. \$2.50

V. E. Demant **RELIGION AND THE DECLINE OF CAPITALISM**

A provocative book dealing with the relationship between religion and economic systems. The author suggests answers to many of today's troubling questions in the light of the Christian dialectic of history and the Christian doctrine of man. \$3.00

At your bookseller

SCRIBNERS

An Altar on Iona

I AM writing to make an appeal on behalf of the Bishop's House built on Iona by Dr. Chinnery-Haldane, the late Bishop of Argyll and the Isles, as a house of retreat to enshrine the Chapel of St. Columba.

At the present time the house and chapel are in the charge of those who are devoted to the work of the Church, and are well cared for and looked after instead of being allowed to fall into serious disrepair, as in former days when occasional priests came during the summer months and when there were no resident caretakers.

But in a house exposed in the winter to the gales of the Hebridean seas there are frequent and recurring calls on finances for heavy repairs and maintenance: and there is no endowment of any kind. The diocese is small in numbers and is too poor to undertake the charge of the House, which in any case is more provincial than diocesan.

We are sorely in need of subscriptions for ordinary maintenance and also donations toward an Endowment Fund of £12,000 (\$34,000) for which we are making an especial appeal in this letter.

Iona, as an ancient missionary center, belongs not to Scotland alone but to the whole Christian world, and so we feel that we may venture to make this appeal to Anglicans of all lands; the Episcopal Church in Scotland, since the days of Bishop Seabury, has enjoyed close ties of kinship with Episcopal Church friends in the United States of America, and we feel that you would wish to take a share in ensuring that the great Anglican Communion is properly represented in one of the oldest and most venerated Christian Shrines.

If the necessary funds cannot be raised we shall not be able to continue; and it would be a grievous blow to the prestige of the Anglican Communion were there no altar belonging to us on the holy isle: we pray that of your goodness and generosity you will help us.

Donations to the Bishop's House Iona Fund will be acknowledged gratefully by the Treasurer, RRC, Episcopal Church in Scotland, 13 Drumsheugh Gardens, Edinburgh, Scotland. [See page 15.]

THOMAS ARGYLL AND THE ISLES,
Primus of Scotland.

Retirement of Bishops

SPENCER ERVIN makes some important points in his article on the "Retirement of Bishops" [L. C., Aug. 24th]. The picture of Bishop B. B. Smith, with the words "active at 89," is hardly a *propos*, however. What is meant by "active"?

From 1872 onward, owing to advanced age and accompanying infirmities, the first Bishop of Kentucky was allowed to reside outside his diocese. In 1866, he had been given an assistant in the person of George David Cummins, who left the communion of the Protestant Episcopal Church seven years later to form the Reformed Episcopal Church. Later Bishop Smith turned over the administration of the diocese to Thomas Underwood Dudley, who was con-

secrated bishop coadjutor on January 1875. It is true that Bishop Smith continued to be able to perform some functions as Presiding Bishop.

As late as October, 1883, about seven months before his death, he was able to lay his hands on Henry Codman Potter but was unable to be present in the chancel for the whole service of consecration. George Hodges points out in his biography of the seventh bishop of New York, it failed to Bishop Clark of Rhode Island to "move the congregation present to pray," and Bishop Seymour of Springfield to lead the in the litany. Bishop Clark asked the prescribed questions. During the putting of "the rest of the Episcopal habit" "anthem of investiture" was sung, beginning, "The Lord hear thee in the day of trouble." The Rev. Arthur Brooks and the Rev. Charles T. Olmsted then brought the Presiding Bishop. Bishop Benjamin Bosworth Smith refused the offer of a wheeled chair as a means of comfortable access to the chancel, and insisted upon walking in, entering, however, only for the moment of his laying on of hands upon the head of the elected bishop, and then being almost carried out by his escorting presbyters. When Bishop Potter rose from his knees, after having knelt to receive his episcopal commission, Bishop Smith closed the ordinal from which he had been reading the words of consecration and handed it to the new bishop, saying, "There, Henry, you can keep that book. I shall never use it again." And he never did.

In January of this year the Kentucky Historical Society published a brochure entitled *Kentucky Bishop: An Introduction to the Life and Work of Benjamin Bosworth Smith*, by the Rev. W. Robert Insko, formerly assistant to Dr. James W. Kennedy at Christ Church, Lexington, and now, since the first of June, rector of St. Stephen's Church in Erwin, N. C. M. Insko is working on a more complete biography of Kentucky's first bishop.

In spite of Mr. Ervin's reasonable and valid objections to the "age" amendment with which I essentially agree, it may be that it will cause less ill feeling than another method. He indicates that the amendment probably "owes its adoption to irritation in both Houses over maladministration in some dioceses by bishops well over 72 who were refusing both resignation and assistance." That could happen again. It might be very unpleasant to try to establish the fact that a bishop is no longer capable of properly administering his diocese. It may be that there is no easy solution.

EUGENE H. THOMPSON, JR.
Durham, N. C.

Armed Forces Classification

UNDER "Sorts and Conditions," [L. C., September 14th], I have only the following to say regarding the recent reclassification of men in the armed forces, "X Equals?"

Disappointing to say the least is the new classification of those men in the armed forces, who as Churchmen, do not wish to be lumped together with the large group up to now labeled Protestants.

To begin with, "X" has always stood

The Living Church

LETTERS

the unknown quantity, and this it is the very situation that there has concern to eradicate.

Even more deplorable is the fact that now stands for "Ritualistic." Can it be that this is what those who have wanted known as Churchmen have been concerned about? Is it not rather a desire for full practice of the Faith and the theology implied?

This great heritage of the Faith is all in Book of Common Prayer and adequately set forth in the 3d book of the Church's new teaching series, "The Faith of the Church." Is this "Ritualistic"?

(Rev.) WILLIAM G. LOVE.

Priest-in-charge,
St. Thomas Church,
Upper Lake, N. Y.

Chains of Silk

As reported in *Time* Fr. W. C. Kieran has left the Church in search of "authority." He is quoted as saying that he would kick himself for taking 35 years to work out that "there is an absolute lack of authority in the Episcopal Church." It would have been more accurate had he spoken of the lack of absolute authority in the Episcopal Church. Had he confined himself to that comment there would have been few who would wish him other than well speed. But to publicly accuse the Episcopal Church of a total lack of authority is both unkind and untrue.

Fr. Kieran's difficulty seems to lie in a failure to differentiate between authority and the power of enforcement of authority. The distinction is more than a mere quibble of terminology.

Authority is the *right* to be obeyed; enforceability is the power to compel obedience or to punish disobedience. Moss, in his *Christian Faith*, makes the distinction clear and points out that the Anglican Communion possesses as much authority (with *auctoritas* and *imperium*), as much right to be obeyed, as any Church in Christendom. Because the "chains" are of silk rather than iron they are none the less binding upon the faithful of our Communion. That Fr. Kieran does not appreciate this distinction is apparent from his quoted statement that "Authority means law which is enforceable."

It is untrue that either a deficiency in power or machinery of enforcement or in voluntary restraint in the use of enforcement powers negates such authority as the Church inherently possesses. Experience of 20 centuries proves otherwise. At times of persecution the Church may be totally deprived of the enforcement power, but, among her loyal members, her authority is never stronger and her commands are never more completely and willingly obeyed than during just such periods. Nor is this principle confined to the Church. During enemy occupation, when the authority of the rightful government is suppressed, its voice from the air or the underground frequently commands more unanimity of obedience from its loyal subjects than is the case in days of easy-going peace.

Whether the Anglican Communion intends to trade some of her freedom for greater totalitarian powers of enforcement



HERE in one box, ideal as a gift, are the three pocket books by Bishop Cushman. Each of the books is lovely by itself, and the three together in a box make a handsome gift. The Pocket Book of Power, bound in maroon imitation leather with gold stamping. The Pocket Book of Faith, bound in blue imitation leather with gold stamping. A Pocket Prayer Book, bound in black imitation leather with gold stamping.

All three in a gift box, \$1.00
Individual copies of any of the three, 35c. Three for \$1.00

Children's Prayers



Lovely poems of prayer and praise, all delightfully illustrated. This is a book you will use with the children of your home and church to help each child develop an appreciation for the wonder and the beauty and the joy of God's world. 35 cents, 3 copies \$1.00.

USE THIS COUPON — MAIL TODAY

THE UPPER ROOM,
1908 Grand Ave., Nashville 4, Tennessee

Enclosed is \$_____, for which please send me, postpaid,
sets of Cushman Pocket Books, \$1 each.
copies of _____, 35c each, three for \$1.
copies of "Children's Prayers," 35c each, three for \$1.

NAME _____

ADDRESS _____



Content: Based on the Prayer Book.

Method: Workbook, 33 lessons, handbook.

Objective: To teach understanding and practice of the Episcopal faith.

Current Prices:
Pupils work books 75
Teachers manuals I to III 75
Teachers manuals IV to IX 75
(Postpaid U.S.A.)

No samples Payment with orders

ST. JAMES LESSONS, INC.
865 Madison Ave. Dept. 3 New York 21, N. Y.

The American Church Union, Inc.

Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

Address all Applications:

EXECUTIVE DIRECTOR
347 Madison Ave., Suite 1303,
NEW YORK 17, N. Y.



Altar Brassware
CROSSES + CANDLESTICKS
VASES + COLLECTION BASONS

Write for copy of our new catalog

R. GEISSLER, INC.
23-08 38th AVE., LONG ISLAND CITY 1, N. Y.



OSBORNE
Designers and Makers of the Finest
CHALICES

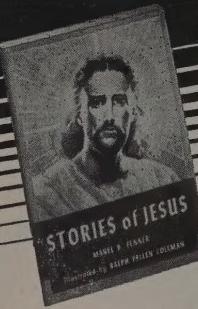
Illustrated Book No. LC52C available

Bronze Memorial Tablets List—LC52M

F. OSBORNE & CO. LTD.

117 GOWER ST., LONDON W.C. 1 ENGLAND

LETTERS



STORIES of JESUS

By Mabel B. Fenner

with 12 full-color
full page illustrations by

RALPH PALLEN COLEMAN

A delightful new life of Jesus for children 5 to 10. The author has the ability of putting important events into simple language. Excellent for prizes, awards, class or home use. Bound in heavy Kromekote cover. 32 pages.

50¢; \$5.50 a dozen at your bookstore

MUHLENBERG PRESS
PHILADELPHIA

1953 Church

ASHBY EPISCOPAL KALENDARS are a powerful force for education and inspiration in every Christian home. Hundreds of Church groups have found them a profitable and thoroughly churchly means of raising money. Available in regular masterpiece edition or with special heading for your own church.

ASHBY CHURCH KALENDARS follow the Book of Common Prayer.

CHURCHMAN'S ORDO KALENDARS follow the Supplemental Missals to the Book of Common Prayer.

WRITE FOR FREE CIRCULAR
Send 50¢ for sample copy—postpaid

ASHBY COMPANY • Box 424 • ERIE, PA.

The Only Kalandars Published with
Days and Seasons of the Church
Year in Proper Liturgical Colors

Kalandars

ment is a much mooted question but beside the point here. It would be a different but perhaps neither a happier nor a better Church if it did. I believe there are many who will agree that what we lack is not authority but greater clarity in our teaching and a more widespread education in the basic faith of the Church. When we accomplish that we won't need to worry about enforcing the authority of the Church. Voluntary and loving obedience by the faithful will be more effective, and more in keeping with the traditions of the Anglican Communion, than any ecclesiastical strait-jacket.

Fr. Kernan's complaint that "an Episcopal rector has to do what the people want him to do" is too ambiguous either to affirm or to deny. Perhaps there are instances where critical congregations encroach upon the administrative functions of inefficient rectors.

There are also matters in which vestries and the laity of the Church properly have a voice, which present no difficulties to wise and tactful clergy. Unfortunately, his comment in *Time* will be interpreted by many as referring to lay dictation to the priesthood in matters pertaining to the faith of the Church. A priest who would permit such lay interference has only himself to blame and usually has no vocation. If Fr. Kernan knows of such a rarity or is speaking from experience, both the priest and the Church will benefit from a severance of parochial ties.

Priests, as well as laity, come and go. It is a two-way street. One would view a departure more sympathetically, however, if it were not accompanied by gratuitous and unfounded slurs upon the Church which has bestowed the sacred gift of Holy Orders. Obviously there will be no reprints of Fr. Kernan's early publication, "The Ghost of Royal Oak—The Christian's Answer to Coughlinism."

STANLEY M. MILLER,
Attorney and Counselor-at-Law.
Utica, N. Y.

THE article in *Time* not long ago about the assistant rector of St. James the Less [Fr. Kernan] and his unhappiness in the Church distressed me greatly. Although I am not in sympathy with the individual in question, yet I am in accord with what he says in effect, namely, that the Church is without the means to back up her own discipline.

Extreme authoritarianism is to be shunned and Episcopalians don't understand extremes of any sort. Yet, to tell a person his "bounden duty" and have no instrument for dealing with those who manifestly are in contempt of that discipline is to ask the priesthood to cast "pearls before swine"—make cheap that which is of truly great value.

I was not a deputy to General Convention this fall, but would have liked to be if for no other reason, than to see a canon passed which would restore the position of the Church to one of true dignity and respect, rather than one which connoted the same "optional-extra" as the movies or country club.

(Rev.) CHARLES WYATT-BROWN,
Rector, St. Mark's Church.
Beaumont, Texas.



We believe you will be interested in letter addressed to us by the Rev. Ernest Brady of Buckie, Banffshire, Scotland, who writes:

"My former lay reader was in the habit of receiving *The Living Church* weekly from member of our Church in America, and I had an opportunity of seeing his copy. He has now moved to another parish and I append his new address herewith: Mr. H. Bembridge, The Rectory, 14 William Street, Dundee, Angus, Scotland.

"At the same time, I should be glad to know if anyone of your readers would care to send your paper to me weekly. I should be glad in return to make him a gift of *The Church Times* (London).

"This parish is in the diocese of Aberdeen and Orkney and, as you know, there is a real bond between our diocese and the diocese of Connecticut, so that accounts for my general interest and appreciation of your excellent weekly. I share the special interests of our diocese in your Church's life and work.

The bond that Fr. Brady speaks of undoubtedly had its beginning in the year 1784, when Samuel Seabury became the first American Bishop of the Protestant Episcopal Church in the U. S. A. His consecration was held in Aberdeen, Scotland, on November 14th of that year, and the Scotch Bishops Robert Kilgour (of Aberdeen and Primus of the Scottish Church), Arthur Petrie (of Ross and Moray) and John Skinner (Coadjutor of Aberdeen) were the consecrators. Bishop Seabury then became the first bishop of the diocese of Connecticut, holding this office from 1784 until his death in 1796.

Is there someone in the diocese of Connecticut that would be interested in exchanging periodicals with the Rev. Mr. Brady? His address: the Rectory, Buckie, Banffshire, Scotland.

While we are on this subject, there is another letter from Mr. W. Chambers, 1 Parkfield Road, Feltham, Middlesex, England, who writes that he would be pleased to exchange his weekly copy of *The Church Times* (London) for a weekly copy of *The Living Church*. Here is your opportunity to give our fellow Churchmen in England first-hand information about the news, the work, and the thought of the Episcopal Church in America.

Does anyone have need of copies of the *L. C.* that go back for several years? One of our subscribers has saved her copies and now would be glad to send them to anyone for the cost of the postage alone. Just write to Miss Lydia M. O'Donnell, 415 Washington Avenue, Ellsworth, Kansas.

Edgar O. Dodge
Advertising Manager

The Living Church

The Living Church

Established 1878

A Weekly Record of the News, the Work
and the Thoughts of the Episcopal Church.

OR: Peter Day
STANT EDITOR: Rev. Francis C. Lightbourne
RACING EDITOR: Alice Wilke
CIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Runck, L.H.D.
ERTISING MANAGER: Edgar O. Dodge
IT MANAGER: Mary Mueller
ULATION MANAGER: Warren J. Debus

LIVING CHURCH is published every week Sunday, by The Church Literature Foundation at 407 East Michigan Street, Milwaukee 2, Entered as second-class matter February 6, under the Act of Congress of March 3, at the post office, Milwaukee, Wis. Subscription Rates — \$7.00 for one year; \$13.00 two years; \$18.00 for three years. Canadian age, 50 cents a year additional; foreign postage, 3 a year additional.

The deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following day. Late, important news, however, received in office up to the Monday morning before date will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name is listed in the LIVING CHURCH ANNUAL, pp. 119-121, or may be obtained from your diocesan or district office.

Departments

NGES	21	FOREIGN	9
THS	20	GENERAL	7
CESAN	16	LETTERS	2
TORIAL	14	SORTS	6
CATIONAL			18

Things to Come

NOVEMBER						
S	M	T	W	T	F	S
	1					
3	4	5	6	7	8	
10	11	12	13	14	15	
17	18	19	20	21	22	
24	25	26	27	28	29	

DECEMBER						
S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

November

21st Sunday after Trinity. Girls' Friendly Society Week (to 9th).

Church of the Air. Preacher: the Very Rev. Jessie K. Appel, Porto Alegre, Brazil. CBS, 10 AM, EST.

All Souls (transferred).

Day of prayer for national presidential election (recommended by Presiding Bishop).

Election day.

22d Sunday after Trinity.

Armistice Day.

23d Sunday after Trinity.

Sunday next before Advent.

Thanksgiving.

Woman's Auxiliary Executive Board, Seabury House, Greenwich, Conn. (to December 1st).

1st Sunday in Advent.

Corporate Communion for Men and Boys.

December

St. Andrew.

National Council, Seabury House, Greenwich, Conn., to 4th.

2d Sunday in Advent.

General Assembly, NCC, Denver, Colo., to 12th.

3d Sunday in Advent.

4th Sunday in Advent.

St. Thomas.

THE LIVING CHURCH news is gathered by a staff of 120 correspondents, one in every diocese and every district of the Episcopal Church and in foreign lands. THE LIVING CHURCH is a member to Religious News Service and Ecumenical Press Service and is served by leading national picture agencies.

Member of the Associated Church Press.

September 2, 1952

A candle for every need... quality guaranteed

long..... or short
above all... perfect!



Nothing halfway about it — Emkay guarantees your complete satisfaction! You get exactly the candle size and type you want because you order from Emkay's complete selection of Church Candles and Accessories. Service is fast. And due to Emkay's pioneering work in time-saving production methods, you pay the lowest possible price consistent with perfect quality. Because they are perfect, all Emkay Candles are guaranteed to burn slowly... evenly... cleanly —



As perfect a symbol as a candle can be



Flame tested Church Candles for Every Need

The Anglican Missal

Revised American Edition

Bound in red fabrikoid with gold edges, leather tabs, ribbon markers. Printed on slightly tinted, thin paper of rag content.

Ordinary and Canon
in Two Colors
Price \$50.00

The Frank Gavin
Liturgical Foundation
Mount Sinai, Long Island, New York

RAMBUSCH

for

PAINTING
DECORATING
ALTARS
LIGHTING FIXTURES
STAINED GLASS

RAMBUSCH

40 W. 13th St. ~ New York II, N.Y.

When writing to Advertisers please mention THE LIVING CHURCH

ENGLISH and AMERICAN Church Furnishings

J. WIPPEL & CO. LTD. of England
PAYNE STUDIOS of Paterson, N. J.

STAINED GLASS
LIGHTING FIXTURES
CLERICAL VESTMENTS
EMBROIDERIES
BELLS, CHIMES, CARILLONS
ALTAR WARE
ALTARS • CARVINGS
ALL CHURCH CRAFTS

Address all Inquiries to
STUDIOS OF
GEORGE L. PAYNE
15 Prince St. Paterson 7, N. J.



Monroe Tables Designed and Manufactured Exclusively By
The Monroe COMPANY
20 CHURCH STREET COLFAX, IOWA



SORTS AND CONDITIONS

PRAYERS for guidance of the nation are to be offered in churches all over the country on November 3d, the day before Election Day, as the result of a letter from the Presiding Bishop. In Rhode Island, as perhaps in many other dioceses, Bishop Bennett, the diocesan, issued a pastoral letter calling attention to Bishop Sherrill's request that the day before election be observed as "a special day of prayer and intercession for our country, that in this time of decision it may truly be a nation under God." In at least one Rhode Island church, the Epiphany, in Providence, a bulletin was posted in which the rector, the Rev. Francis B. Downs, asked parishioners to sign up for a prayer watch between services. Special celebrations of the Holy Communion and other services were scheduled throughout the Church

duce." The Faith, he said, is that which can "heal those sick with doubt, comfort those afflicted with tyranny, refresh those wearied by freedom's exhausting battle. This is the faith—not in the fiction of the abstract common man—but in the wondrous fact that every man is an uncommon man . . . this . . . is the faith that must instruct us in the ways we wield our power: resolutely, to hearten our friends; wisely, to confound our enemies; constantly to give hope to the hearts of the enslaved; prudently, to guard the trust of the free; and courageously, to be worthy of the high commission history has conferred upon us. . . ."

A FORMER PRESIDENT'S WIDOW, Mrs. Franklin D. Roosevelt, took time to attend a 68th birthday party given



for November 3d, and suggestions were made by rectors that Churchpeople spend at least a few minutes on Election Day itself in intercessory prayer.

RELIGIOUS subjects continued to be issues in the closing days of the campaign with accusation and insinuation and counter accusation and counter insinuation aimed at the integrity of both candidates, while the candidates themselves, for the most part, pushed their speeches high up to the most dignified level of the campaign for the presidency of the United States.

SAID GOVERNOR STEVENSON, in an address made in Chicago on October 21st:

"We [in America] must set a good example. The image we reflect to the world can only be our own image. We want that image to be an image of sanity, serenity, and moral as well as economic and military strength, of freedom and justice and confidence. We want other people to aspire to the kind of society we have created here and maintain here."

SAID GENERAL EISENHOWER, who, it had been hinted, condoned the anti-Semitic and the anti-Catholic, at the annual Alfred E. Smith Memorial dinner:

The West can defend itself by unity and faith. Unity "demands a true cleansing from our hearts of the faintest stains of racial or religious prej-

for her by the lucky winners of a Girls' Friendly Society contest. Pictured with Mrs. Roosevelt (from left) are Mary Lou Sommers, Dundas, Minn.; Barbara Boyle, Passaic, N. J.; Mrs. Roosevelt; Mrs. Stephen K. Mahon, new executive secretary of the GFS [see page seven]. Behind Mrs. Roosevelt is Gladys Flores Sanchez, of Ponce, Puerto Rico. To the right is Jane Collins, Norristown, Pa., and to the left a waitress.

"**THERE IS NO MAGIC FORMULA** that will solve the world's problems, but ourselves," the Presiding Bishop reminded critics of the United Nations in a statement commemorating UN Day (October 24th). He pointed out "that the UN can go only as far as its sovereign members are willing to go" and "the successes of the UN are our successes and its failures are our failures."

THE FIRST MEETING of the special committee of Sewanee's board of trustees appointed to study the question of admission of Negro students to the School of Theology was held on October 15th, committee chairman Bishop Penick of North Carolina, has announced. The committee, said the bishop, "devoted the day to a careful analysis of the subject and assigned various phases of it to the several members for research. The results of this study will be compiled at the next meeting to be held in the spring of 1953."

Alice Welke.

The Living Church

NO.
18

21ST SUNDAY AFTER TRINITY (WITHIN OCTAVE^T OF ALL SAINTS')

GENERAL

SCOPATE

Bethlehem Coadjutor

November 7th and 8th are the dates for a special convention in the diocese of Bethlehem to elect a coadjutor. Bishop of the diocese is the Rt. Rev. Frank William Sterrett, D.D. The election will be held in the Cathedral Church of the Nativity, Bethlehem. The diocese includes 14 counties in the state of Pennsylvania.

The diocese's previous coadjutor when it was Central Pennsylvania; the name was changed in 1909) was Nelson Rulison who was consecrated in 1884. He served as coadjutor until 1912, when, only two years before his death, he became second bishop.

Second Election

The missionary district of Spokane awaits a second election by the House of Bishops of a new diocesan. An unseen difficulty with his vocal chords forced the Rev. C. Gresham Marmion, Jr., elected to that office during General Convention, to decline the election.

The election will be made by the House of Bishops, subject to the consents of standing committees of the various dioceses. Election of a missionary bishop by the House of Bishops during General Convention is subject to the consent of the House of Deputies.

In a letter to Bishop Cross, who has been acting bishop of Spokane, since his retirement, Mr. Marmion said:

"I was with sincere regret that I wired you . . . of my declination of the election. I have been most kind and patient, and sorry that a condition of which I was aware until the tenth of this month [October] should cause me to drop further consideration of my election to be bishop of the missionary district of Spokane."

I found the district intriguing, with possibilities for service to the Church. Last Friday I went to a throat specialist because I had been hoarse almost continuously since I had a cold while in [at General Convention]. . . . Another doctor, a surgeon, who is a

ING IN: Our American Prayer Book has dignified All Saints' by directing the Collect to be said daily throughout the year (or eight days' observance), and providing a Proper

(p. 79), to be used similarly. Episcopal rings are

Mrs. Mahon



New executive secretary of the Girls' Friendly Society is Mrs. Stephen K. Mahon. A former program advisor on the GFS national staff and president of the board of directors, Mrs. Mahon's profession is religious education.

devoted Churchman and familiar with the duties of a bishop, . . . and my family doctor felt that while there is no cause for alarm and that the condition of my vocal chords is not necessarily irreversible or permanent, very good care must be given to them.

"They warned against colds and other throat infections at this time which might aggravate this condition. They said that the traveling a bishop had to do was conducive to colds and that cold weather might have an adverse effect upon my vocal chords. They insisted that the thing to do is to give my vocal chords a rest (which I am doing), learn to use my voice better and to use it more economically than I have in the past.

"I have always tried to do what I felt the Lord wanted me to do, and both Mrs. Marmion and I would have been glad to go to the district of Spokane and throw in our lot with you and the other good Churchmen there. This seems inadvisable under the present circumstances."

VISITORS

Ring for a Bishop

The Most Rev. Michael Yashiro, Presiding Bishop of the Church in Japan, received his episcopal ring[¶] at a recent service at St. Mark's-in-the-Bouwerie, New York City, the *New York Times* reports.

The ring was presented by the Rev. Richard E. McEvoy, rector of St. Mark's, in behalf of Bishop Donegan of New York. Bishop Yashiro had never received the ring because of conditions in post-war Japan. He was elected Presiding Bishop of Nippon Seikokwai shortly after the war.

WORLD ORDER

Messages Behind the Curtain

From November 11th to December 15th the Crusade for Freedom is going to conduct a new kind of campaign. It will offer every American a chance to send messages of friendship and hope behind the Iron Curtain.

State and local chairmen are being appointed to assist in the drive for funds for Crusade-sponsored Radio Free Europe and Radio Free Asia in connection with the campaign.

Clergymen all over the country have been asked to coöperate. The appeal to them came from Henry Ford II, new national chairman of the Crusade.

PUBLIC AFFAIRS

U. S. Holds Up Visa for Rev. Michael Scott

The Rev. Michael Scott, Anglican clergyman and champion of the rights of native African tribes, said in London that U. S. officials had held up his visa to enter the United States for the United Nations General Assembly session that opened last month.

Mr. Scott said he believed that the visa was withheld because of his refusal to swear that he had never been a Communist.

The clergyman, who has tried at past

usually made of amethyst, a stone anciently regarded as a remedy against drunkenness—perhaps to remind the wearer of the epistle read at his Consecration: "A bishop then must be blameless . . . not given to wine. . . ."

U.N. Assemblies to have the Union of South Africa censured for its treatment of native tribes, said his refusal was based on principle.

Mr. Scott said he is not a Communist. He declared he is trying to make the point that American domestic laws should not be allowed to prevent persons of all shades of opinion from going to the U.N., which has its headquarters on American soil.

FIRST INDIVIDUAL HEARING

In 1949, Mr. Scott became the first person ever to get a hearing before a U.N. meeting as an individual. His appearance before the Trusteeship Committee resulted in a walkout of the South African delegation.

The United States has delayed previous visits by Mr. Scott to U.N. sessions here, but finally granted him a visa in each case.

Because of his criticism of South Africa's racial policies, the government has refused to allow him to re-enter that country. Mr. Scott went to South Africa for his health at the age of 19. He did missionary work among native tribes and held a pastorate in Johannesburg.

[RNS]

TELEVISION

Churchman Gets State Job

Churchman Douglas M. Moffat has been appointed by Governor Dewey to head a temporary New York State Commission on the use of television for educational purposes. Mr. Moffat, an attorney, is president of the Church Club of New York and is a vestryman of St. James Church. The commission, according to the *New York Times*, will study the use of television for educational and cultural purposes, the desirability of governmental operation and control, and the feasibility of operation by private educational groups.

RADIO

Faith in Action

Dean Sherman E. Johnson of the Church Divinity School of the Pacific in Berkeley was the initial guest speaker on the fall NBC radio series, "Faith in Action," which was broadcast coast-to-coast on the network on Sunday morning, October 5th. Dean Johnson's topic was "What Do We Know About the Life of Jesus?"

The address was recorded on tape in Boston while the dean was attending the General Convention.

TUNING IN: St. Martin was bishop of Tours (4th century). His feast days are November 11th and July 4th. This, plus his reputed pacifism, tolerance, and social service (e.g. giving his cloak to a beggar) make him an appropriate candidate for

LAYMEN

Red Cap 42 Preaches in Calvary Church

Ralston Young, Red Cap 42 in the Grand Central Terminal, was the preacher at Calvary Church, New York City, October 12th. Mr. Young is a communicant of St. Martin's Church, in the Harlem section of New York. Every Monday, Wednesday, and Friday, in his free time, he holds religious meetings in a coach on Track 13.

He explained in his sermon how he came to do this:

"From Sunday to Sunday was too much of a gap for me; and that is why I have put my religion to work for others every day, in my work . . . I can put my religion to work and offer them [passengers with luggage] more than a hand with their bags. . . Thirteen years ago, I came back to the Church with a new conviction that I could make my life and my work mean something to those for whom I carried bags.

"It is not easy to come back to the Church, but I did it. I have tried since to make Track 13 a spring-board for others

in their attempt to come back. . . just talk of our experiences, and, in doing, bring many to the realization that our lives can be much happier when put our religion to work for everyone every day, in our job."

Here Frederick Sontag tells more the story of Red Cap 42:

Ralston Young's membership in the Episcopal Church is a daily affair, each hour and minute of the day. He prays many times throughout the day, and usually other people. Yet for 18 years, he never had anything to do with his Church, until after a careful Church upbringing.

Monday, Wednesday, and Friday, of a week, you will find him standing at Track 13, and around noon a small group of black and white Christians gather with their guests to go into an empty railroad coach. During their lunch hour the Christians worship God, and share His teachings with each other.

Mr. Young says:

"At Grand Central we need badly a chapel. Weary travelers, by the thousands, need a place to collect their thoughts, worship God, and obtain his comfort. If Christian people all over America would unite in prayer and ask for this chapel, Grand Central could be the first railroad terminal in the world that takes care of its travelers' spiritual needs.

Congregation: 2,400,000



National Broadcasting Company televised the service in Christ's Church, Rye, N. Y., sending the program over its television network from coast to coast. The television congregation was estimated at 2,400,000. The rector is the Rev. Dr. Wendell Phillips, who has had a weekday television and radio program for the past five or six years, and is reported to be the first person to speak on daylight television when it began. In the picture (from left): John Baird, director of Television of the Broadcasting and Film Commission of the National Council of the Churches; Miss Doris Ann, producer of NBC's Television Religious Programs; Dr. Phillips; Martin Hoad, director of NBC's Television Religious Programs; the Rev. James W. Kennedy, director of Radio and Television for the Church; Felix McGuire, organist and choirmaster.

patron saint of America. **Prayer for other people ("intercession")** is an important, but largely neglected, Christian privilege and duty. Chief Prayer Book examples are the Litany and the Prayer for the Whole State of Christ's Church.

housands of servicemen and women are going through my cathedral. (That's what I Grand Central. And the information — why that's my parish House.) I talk any of them, for I seek them out to see can help them."

rack 13 is a springboard for later church attendance. The average attendant in the quiet railroad coach is eight; maximum has been 39. After a brief opening prayer, the meeting becomes a forum for laymen's thoughts. They try to answers to solve people's troubles through sharing the experiences of ourself and of their own lives. It is all informal. No one presides. A visiting priest shares in the discussion along with his communicants. Some skip lunch to attend.

Recently a young man said to the worshippers in the coach, "I want what you've got. For weeks I have come here asking questions, trying to trip you up. Now I know that my dishonest conduct is no good." Then the young man has formed a regular meeting at the White Plains, N. Y., CA. From a sick, weary dishwasher he has risen to manager of a restaurant, also teaches an Episcopal Church Sunday school class and was brought to a camp for confirmation.

Mr. Young was graduated from Bennett College, Greensboro, N. C. Although he and his wife have no children of their own, have been caring for a boy from a foster home each weekend. The boy has been baptized in the Episcopal Church, and attends worship with the Youngs each day.

A nominal Episcopalian — isn't that most of us are?" asks Mr. Young. "You know, if you love your wife, you kiss her each day and at least once a day tell her of your love. Well, what about doing the same with God and his Church? The same applies with giving. We used to give peanuts. Now we give one tenth of our income to the Episcopal Church, just as God commanded us to give," he recalls.

He used to work in Panama and came to York really thinking that the streets were paved with gold and that people in the U.S. were 'happy-go-lucky.' Toys were more important to me in Sunday school than anything the willing but ineffective teacher could tell me about Jesus.

When you come right down to brass tacks, I returned to the Church, I was a miserable person as I had no real love. I told my mother and sister. But the really important thing was whether I loved Tom, Harry, and others I encountered each day. I surely did not. So there was a vacancy in my heart which could not be filled by money and the cars, money, and houses I owned so much."

He says he came back to the Church through a friend's example of real Christian living.

Now Mr. Young feels that his responsibility as an individual Christian is to go where there is an opportunity present to tell of what Christianity means to people.

WING IN: Confirmation, or the Laying on of Hands, as it is called in the Prayer Book, is historically the completion of baptism. In the Episcopal Church it is the normal prerequisite to receiving Holy Communion. **UNCTION** of the Sick is pro-

vided for in the American Book of Common Prayer (p. 320). It is usually administered with oil blessed by a bishop, but in an emergency the priest may bless the oil himself. Its Scriptural basis is St. Mark 6:13 and St. James 5:14.

Neither the laying on of hands nor unction should be isolated acts, he said, admonishing that without prayer and preparation they "might come dangerously near magic."

While a patient "should be encouraged" to expect to receive a blessing through the laying on of hands and anointing," Dr. Garbett said, "no promise should be made of the certainty of a physical cure." Such a cure might come to pass, he said, "and fervent prayer should be offered for it, but we have no right to guarantee it."

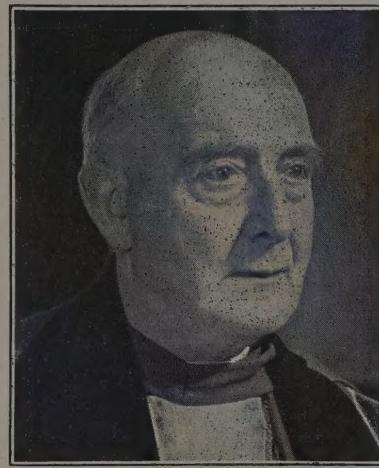
"If careful preparation of the individual sick person is necessary for healing," Dr. Garbett added, "it follows that there is a grave objection to public missions of healing where preparation of individuals is impossible and where hands are laid indiscriminately on all. [RNS]

ENGLAND

Warning About Healing

A warning against "the hysterical and emotional atmosphere and unjustifiable claims" of "sensational and much advertised" healing missions was given by the Archbishop of York, Dr. Garbett, at the opening session of the Convocation of York.

Dr. Garbett made it clear that he was referring not only to missions sometimes



DR. GARBETT
Dangerously near magic.

sponsored in London by American evangelists but also to those held "occasionally in our own Church."

"There is sometimes a danger of making a sharp distinction between scientific and religious healing, as if one came from man and the other from God," Dr. Garbett said. "The Christian should claim that all that is best in the art of healing comes from God."

He criticized, as lacking in perspective, those who "laud and publicize as works of God the comparatively small number of cases due to spiritual healing" but overlook "the tens of thousands living usefully and happily that would have been helpless invalids, or dead, if God had not used the skill, science, and care of doctors, surgeons, and nurses to restore them to health."

"There is nothing specifically Christian," Dr. Garbett said, "in the methods used in spiritual healing and in the cures it has wrought. Parallels both for methods and cures can be found in non-Christian religions, and there are healers who are not Christians but who appar-

CHINA

Dr. Chao

The alleged reasons for the dismissal of Tsu-Chen Chao from his professorship, his post as dean of the School of Religion of Yenching University, China, and from his status as a minister, are given in a series of articles published in the *New Yenching*, official organ of Yenching University.

One article said that he made an unsatisfactory confession, particularly in regard to his connection with foreign Christians and his former presidency of the World Council. Complaint is made that he advocated the "American imperial" world Church, the "supremacy of love," and the "Christian's independent basis," and that he wrote of "establishing fellowship in love" and "coming through faith to patriotism."

In a second article, priority of loyalty to Christ over patriotism as the obstacle to finding a proper "people's basis for patriotism" is charged against Dr. Chao.

A third article criticized him for having proclaimed three principles at a Student Christian Movement Conference: (1) "Faithfulness to Christ," in which, he warned, the Church must not expect to avoid sufferings; (2) "to establish a community of love" with stress on the universality of love and of the Christian family; (3) "to clean up the Church."

His withdrawal from the World Council, a critic asserts, was merely tactical, in order to cover his continued advocacy of the distinction of the character of the Christian way of life. [EPS]

*Where will we be when we
friends right now? Where a*



RNS

Where is Aunt Emma?

By the Rev. Theodore Yardley

Rector, St. Barnabas' Church, Omaha, Neb.

IT IS a person of poor imagination who can shuffle through the fallen and drifting leaves to Church on All Saints' Day (November 1st) and not wonder about the life beyond. Both nature and the Church calendar suggest November¹ as a time for thinking of death and the life beyond. Let us illustrate what the Prayer Book teaches about our departed relatives and friends by the example of Aunt Emma — your mythical aunt and mine.

What a fine old lady she was! A great Church worker, was Aunt Emma, and regular at her prayers, too. Those who knew her in this life could not help loving her, and when she passed away at a great age she was sincerely mourned as a good friend and a beloved fellow-parishioner.

Where is Aunt Emma now? When her funeral was over and we stood in the Church porch saying how sorry we were she was gone, someone said, "Surely Aunt Emma was a saint, if there ever was one." In our honest emotion at the moment we were rather inclined to agree. But if that is the case, we realized, thinking it over later, the rector made a mistake in praying for her soul when he said, in the Collect at the Requiem Eucharist:

TUNING IN: November is appropriate to the thought of the life beyond, not only because of All Saints' Day, which ushers it in, but because the next day, November 2d, is commonly kept as the Commemoration of All Souls — of people like

"O God, whose mercies cannot be numbered, Accept our prayers on behalf of the soul of thy servant departed, and grant her an entrance into the land of light and joy, in the fellowship of thy saints. . . ."

If Aunt Emma was a saint, really and truly, as the Prayer Book defines a saint, then she is now, and was at the time of her funeral, beyond the need of prayer — already in "the land of light and joy," directly before the throne of God.

But there were some things about this old lady that, in our affection for her, we forgot. Although Aunt Emma was a much better Christian than most of us and made daily progress in holiness, she had not quite finished growing into a saint. She would have been the first to say so, if anyone had brought up the subject. I can imagine her fine scorn for our sentimentality had we proposed to her that she was a saint. I can imagine the vigorous shake of her dear old head as she would have said, "Young man, that's a lot of nonsense: I've got a long way to go before I'm a saint."

ALL ALIKE

And this mythical aunt of yours and mine would have been quite right. Some rare souls there are who achieve com-

"Aunt Emma" — who are not yet in heaven with the saints but are, we believe, on the way. Black, symbolic of penitence, is the liturgical color for All Soul's Day, and of Requiem Eucharists, though purple may be used in default of black.

plete self-forgetfulness, complete absorption in the will of God, continual realization of His presence and His love, while still in this life. But the Prayer Book bids us bury all the faithful alike, with prayers for their further advancement "in the life of perfect service" (Collected at the Burial Office), because almost all of them, as Aunt Emma would have said, "have a long way — to go." It would be neither honor nor help to them if we blindly assumed they had reached the final state of blessedness.

People who live to a great age are naturally no longer tempted by the same sins which afflict younger people, but life does provide them with temptations away from patience and good works and the love of God which try them just as much. It would be the Prayer Book teaching about Aunt Emma (a teaching in which she would heartily agree) that she had not completely conquered herself, had not completely laid hold on God when death overtook her.

It makes me shudder for all those I love when I consider the barrenness of belief which leaves no room for the "intermediate state" — the preparation for life in heaven of those departed in the Faith. So many I love are not nearly as fine and good as Aunt Emma. Of t

that we have died? Where are our dead nes and where are the not so good?

of so many I love, about all that be said is that in a general way they rather better than worse — that per in the scales of justice their good ties might outweigh the bad. I shudder at the waste if I had to them down to rest knowing there no chance of improvement, no ce of their ever attaining Heaven. Has it ever been your sad duty to a funeral which consisted entirely on indiscriminate eulogy of a departed son you knew perfectly well was an inary, half-good, half-bad sort of per —where the sermon blithely assumed the departed, for all his deliberate bring of God in this life, was now bying the Beatific Vision[¶] itself? Such funeral, if it is not just plain childish, mockery and blasphemy of God and heaven.

I hope it has been your duty, as well, attend a Church funeral, where the loved is quite simply and honestly laid rest "in sure and certain hope of the resurrection" — and yet as a sinner in d of God's mercy and purification. The Prayer Book services for the al of the dead — the Burial Office[¶] the Requiem Eucharist — are an act prayer for the one whose hand we are in God's hand for the rest of the rney to heaven. We are not closing

our eyes to how far our loved ones have yet to go, when we use these services, but our confidence rests in our belief that they are in the place of preparation and purification, of sanctification and glorification — in short, that they are in the intermediate state, by some called Paradise (to distinguish it from heaven), by others the Church Expectant, and by still others Purgatory.

THRILL OF BELIEF

The use of the term Purgatory does not necessarily countenance medieval distortions of doctrine — for example, belief in an actual fire and in a "treasury of merits" accumulated by the saints, that can be drawn upon in favor of less fortunate souls. Anglicans use the word Purgatory in its root meaning of "cleansing," implying that in the Church Expectant, the intermediate state, or Paradise, as it is variously called, cleansing from past defilement plays an important part.

While the term Purgatory appears in none of the prayers of the Book of Common Prayer, the verb does. In the Commendatory Prayer for a Sick Person at the point of Departure (p. 317), we pray that God may "wash" the soul of the departing person, "that whatsoever defilements it may have contracted . . . being purged and done away, it may be

presented pure and without spot. . . ."

Funerals are often a time of mourning — for a parish priest as well as for the family of the departed — but I never come away from a graveside without a thrill of belief in what we have done, without the noble words of the services ringing in my mind, without — in a sense — looking forward with confidence to the time when those words will be read over me, and the Church on earth will put my hand in God's hand, and I shall walk in the Church expectant toward the Church triumphant.

Of course, Aunt Emma should have been ready for heaven. She lived in a relatively Christian part of the world; she had all the advantages of lifelong membership in the Church and the grace of the Sacraments. God had put His finger on her life early, and marked her with the sign of the Cross. She was baptized and confirmed, a regular communicant, and she knew what God wanted.

She knew, too, I think, that the people most in danger of hell are baptized and confirmed persons. She knew that it is far more serious for someone upon whom God has put His finger to turn his back upon God, even momentarily, than for some pagan or Hottentot to sin through ignorance. From what she knew of Jesus Christ, she knew that He would be very hard, indeed very harsh, with those who had been brought up to know Him, whom He had asked to serve Him, and who then turned against Him. Reading the pages of the Gospels, she could at times almost hear that harsh, bitter, angry voice crying down over the centuries, "Woe unto you . . . hypocrites!"

But for all she knew of the Saviour's love in both Gospel and Sacrament, and for all the healthy Christian fear of hell that was also a part of her faith, Aunt Emma was not quite ready. Our Lord says in another place that the coming of the Son of Man shall be as a thief in the night, when the master of the house is not ready. So it was with her.

So it may be with us. But because God has provided for us the intermediate state, we shall seek daily to advance in His love, in confidence of the outcome. Our fear of hell will be the simple acknowledgment of a fact, not the cringing, corroding fright stemming from a belief that this is where we must go if at our death we are not fully developed saints. We can say each day's prayers and do each day's work in quietness, looking forward to a life of higher service and better knowledge.

Where is Aunt Emma? In the Church Expectant, in the intermediate state, in Paradise, in Purgatory. In short, she is on the way to heaven. God speed us, at our last hour, in the same direction.

Holy Living and Holy Dying

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all our days; that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. Amen.

—From the Book of Common Prayer (p. 317).

NING IN: ¶The Beatific Vision (the vision that brings supreme bliss or happiness) is a name for the life of heaven: beholding of the face of the all-loving God Himself — the saints presumably enjoy even now, although it will

be more intense when they have their resurrection bodies. ¶The Burial Office consists of two parts — one to be said in the Church, the other to be read at the grave. But the prayers at the grave may be read in the Church "for weighty cause."



heart." We must first be able to laugh at ourselves before we can even see the point. This everlasting merriment demands but one price: we must stop taking ourselves with such deadly seriousness. Our Lord came, among other things, to deliver us from the diligent Pharisees, those humorless men who took their own expectations too hard. When we have no longer any false dignity to be injured, and no supposed innate honor to be insulted, then we can begin to enjoy ourselves and to love our fellow men.

In the earlier installment of her analysis of the humor of the saints [L.C., October 26th], Mrs. Walker traces laughter and sanctity to a common origin: an awareness of disproportion—of the infinite gulf between God and man. In this second chapter she develops the theme further.

THE basic fact of Christianity, then, is its essential disproportionateness: the disproportion between God and man; the disproportion between the glory of the transcendent[¶] Christ and the humility of His Incarnation; the disproportion between the power and splendor of His kingdom and the means through which it comes.

The saints are those who not only accept, but rejoice in the incongruity, and so learn the laughter that is holy. The infinite disparity between God's love and man's deserts is an indubitable fact: the saint embraces it for joy. The greater the incongruity, the more wonderful the love and mercy[¶] of God. The saint does not call himself a worm because he enjoys being wormy, but because there simply is no other way graphic enough to express the richness of God and the meagerness of man.

But the saints are certainly not long-faced about the human condition.

"Look at me," they seem to be saying, "I cannot keep my mind on God for five uninterrupted minutes, yet He is the only thing worth thinking about. I promise to endure all things for love of Him, and never to forsake Him, yet I remember my dinner in the middle of Mass. I am fat (or stringy), slow (or hasty-witted), high strung (or phlegmatic), as the case may be, yet I am loved by the Lord of heaven and earth. I am stupid and prejudiced, yet someday I am going to understand with all saints the height and the breadth, and the deep things of God. I am irascible and irritable, yet I am destined for perfect charity. I am plain, scarred, homely, or positively ugly, yet I am going to wake up after the likeness of the face of Christ."

Could anything be more preposterous, more unexpected, more wonderfully provocative of wonder and delight? The joke is utterly beyond the capacity of any but the "holy and humble men of

LUMPS AND BULGES

For we are all in the same boat. We are all, this side of heaven, basically humorous and a little clownish until the very end. For us all the garment of our belovedness will be a misfit until we are grown up into the measure of the stature of Christ. On each of us it hangs with certain peculiar wrinkles and folds which make us uniquely known as individuals to one another. Where it is too big for me, it pinches and binds my neighbor. He is spiritually tall where I am short, and fat where I am thin.

For the proud, the arrogant, the self-important, the garment of Christ's loving-kindness is too small. Some shrinkage in the ego of the person is indicated. For self-disparaging souls, whose pride is inverted, and who fight the demons of self-hatred and self-disgust, it is far too large. They must grow to the remembrance that, despite their unworthiness, in the eyes of love each is worth the passion of Christ. Meanwhile, we wear together, grotesquely, the garment of glory, for it is the only garment that will, one day, become us. Now we wear the common dress of our redemption, accepting our neighbor's ungainliness together with the lumps and bulges that reveal our own irregularity.

Let us, however, be clear. The holy laughter of the saints, is not, like the cynic's, directed at man or at men. There is no scorn, no mockery, no belittlement in this clean, and healing humor. It is of a piece with their durable compassion, which human disproportionateness and failure can never wear away. Only those who have learned the Grand Disproportion by repentance and contrition have lost the sentimental idealism whose defeat means cynicism and disillusion.

The saints never thought men were creatures of sweetness and light, so they are neither bitter nor frustrated to discover that a loved person is merely human. They have never expected their neighbors to be supermen, so they are neither surprised nor hurt to find them only life-size. They never believed their fellows to be paragons of noble reason, so they are not shaken to discover in them

Holy

By

Only when we realize that God does not need us can we know the freedom of choosing, for His sake, the bare bread of daily toil and sacrifice, and of doing this with the laughter that shakes the underpinnings of hell's despair.

the same irrational touchiness, the same hurt pride, the same discouragement at weariness in well-doing which they have already found lying in the cloudy depths of their own hearts.

For open, willful sin they have no feeble excuse and no condoning laughter. The obscene joke, the bit of sophisticate filth to which the man in the gutter would not stoop, the smart shady deal, the clever sophistry and shrewd evasion which provoke the twisted laughter of the mirthless world . . . for these there have no smile. These are the cruel jests of the Father of Lies[¶] and their fruit of despair at man's insignificance. They know these to be tragic.

With the toil of their lives, and often with their blood, they work for the redemtion and restoration of this tragic waste. But for foibles, for irritations, for the inevitable clashes of uncongenial temperaments, for slowness of wit and clumsiness of action, for all the mistakes of awkward affection, and the strains and tensions of differing human individualities that so try patience and test charity, they have a poised amusement and steady gentleness that is both the essence of true humor and the beginning of sanctity. For it begins in ruthless self-knowledge and self-appraisal. They are aware of how grotesque a figure they themselves

TUNING IN: ¶Transcendent, as applied to God, means that He is not limited by the forces of nature which are at His command: He has other powers beyond (transcending) these, which He can bring, and on occasions has brought, into operation for

some weighty cause (as, for example, His raising Christ from the dead). ¶God's mercy is his habitual act of giving us more than, strictly speaking, we deserve. ¶Father of Lies is another name for the devil.

as they wear so awkwardly over tattered mortality, the seamless garment of Christ's love.

SNAIL-LIKE

The forgiving humor of holiness implies the knowledge of another cosmic truth: the Christian must not only learn to laugh at human foibles that he may come to love; he must be laughed at, for he may be loved of God. The essence of his freedom is to choose wherein he shall be laughable. The joy of the Christian rests on what Erasmus called, in another connection, "the praise of folly." He must be either a fool in the eyes of the world or a fool to the mind of Christ. His choice is between the "vanity of man's wishes" and the "foolishness of the cross."

The decision to accept the Grand Disillusion as the final truth, is a decision to look silly to the world, and in



the moments of weariness and failure, to look silly to one's own self. It involves the rejection of the decent and impressive ways of worldly wisdom, the distrust of mass movements, the refusal of power, aggression, and violence, so spectacular and so flattering to man's pride and ambition, and the instead of all the foolish little

ING IN: ¶The St. Francis here mentioned is, of course, St. Francis of Assisi (13th century). ¶Exile, exodus, division, and dispersion, sum up Hebrew history to the time of Christ. ¶Barbarism, humanism, and mortal pride sum up the history of

ways of the Incarnation, the slow, seemingly wasteful ways of self-sacrifice, meekness, humility, and, if need be, martyrdom.

These ways will seem rash, impractical, snail-like to the very end of time. St. Francis borrowed the figure of the court jester as the proper description for himself. The spontaneity and cheerfulness that he exhibited grew from his loving, childlike willingness to be in the cosmic drama, the "jongleur of God."

The sight of St. Francis as a small, weak beggar building the church of St. Damian from the discarded stones and scraps of broken buildings hauled on his own emaciated shoulders would confound building committees and fund raising organizations forever. The picture of a tattered monk standing before the Sultan's splendor in hope of stopping the Crusades by the simply stated truth of God's incarnate love, appeals by its very madness. Everything he did was on the face of it absurd. Yet everything that he did was the literal and flawless transcription of the foolishness of the Cross.

STILLNESS OF ETERNITY

It is just this foolishness that can free our work from claimfulness and turn our drudgery into joy. Holy laughter, in the realm of the emotions, produces charity, compassion, and forgiveness. In the realm of action it produces freedom and playfulness. When we realize that God does not need us, and that we are dispensable, then we share the "glorious liberty of the sons of God," the carefreeness of holy toil. And God does not need us. From nothing was the world created, from nothing but God. He does not have to work either through matter, atomic energy, or the efforts of man. The kingdom will come, with us or without us. Although the laws of nature unfold in a seemingly inviolate order, they are His laws, and across them, now and then, the sharp cleavage of miracle and revelation reduces them to their intrinsic status of dependence and contingency upon the divine will.

Man himself follows the law of cause and effect; sin works punishment and punishment, justice. Our sins and our virtues alike have their consequences. Yet across the slow unravelment of man's causal behavior, pours the free glory of his unearned redemption, which is God's doing, not his. Before the foundation of the world, before the first faint, green slime that would moisten and father life, before the mystery of man's freedom, before the fall, the Son dwelt in a loving submission and obedience to the Father, that would, in the Father's own time, unlock the doors of grace. The first and final labors are the free, unfettered

labors of God, and about them is the stillness of eternity, God's unbroken Sabbath day. Within this context man's diligence and effort moves, and is meant to move, freely, joyously, without anxiety, in perfect childlikeness. For all has been done; the house is made secure; the foundations are everlasting and our part is to live the life of the household.

Across the tangled skeins of history God's eternal purpose freely weaves the eternal pattern. He separates out a chosen people and preserves them in exile, exodus, division, and dispersion.¶ He cuts across the natural relationships of the family, to raise up a virgin without spot whose fruitfulness shall be of the Holy Ghost. Through the Dark Ages, He preserves His Church, hiding her documents in moldy cellars, and giving the songs of truth to her priests and scholars in the deserts first of barbarism, then of humanism and mortal pride.¶

The real truth about all our labors and service for the Kingdom is the glorious disproportion again. God uses what He does not need. The work is for the worker, only indirectly for the Kingdom. The Kingdom will come: we are used for the Kingdom, not that the Kingdom may exist, but that we may inherit it. Our busy carefulness, our tense and strained taking thought for God's morrow, blur us to the truth that is our freedom. We share the labor of the Kingdom, and do the work of the household very much as our children help us in our domestic tasks. With much untidiness, they dust the furniture and wash the dishes; they make lumpy beds and bake indigestible biscuits. It is not that we need their efforts; it is that they and we together need to grow in responsible love.

So in the labors of the Kingdom we grow in the knowledge and love of the King. Our pious seriousness needs to be purged by holy laughter. Our work must be transformed into the play of the saints. They only have learned that their toil, their suffering, their enormous accomplishments of pity, charity, healing and reclamation, but act out, in the clumsy stuff of human life, the power and glory of the already completed Incarnation. Their cheerfulness in failure, the irrepressible mirth that cures them of spiritual pride and fretful ambition, is the reward of never taking themselves seriously. Only those who know they are expendable, replaceable, know the freedom of choosing, for God's sake, the back-breaking labor, the heavy cross of martyrdom, the bare bread of daily toil and sacrifice, and of doing all this with the laughter that shakes the underpinnings of hell's despair.

(To be continued)

Western civilization from the break-up of the Roman empire in the fourth and fifth centuries to the present—the humanism being that of the Renaissance, the mortal pride being the secularism of our contemporary culture.

Holy Saints and Holy Souls

NOVEMBER is the month of the dead — or of the living, depending upon which side of the truth one wishes to emphasize. For it is the month especially dedicated to those who have tasted the reality of human death and thereby entered upon a larger, fuller life with God.

It has been the tradition for some centuries to classify departed Christians into two groups: those who are in heaven and those who are on the way.

The former, the saints in the strict sense of the term, are celebrated on the feast of All Saints, November 1st [L.C., October 26th], and during the Octave or eight-day observance which our Prayer Book provides. For the saints we thank God, and we pray that we in turn may imitate their holiness. We believe that they pray for us, and many find comfort in requesting their prayers on our behalf.

The other group of the faithful departed — devout Christians who at their death were not ready for heaven and presumably are not yet perfected — are commemorated on All Souls' Day, usually November 2d (though this year, since November 2d falls on a Sunday, All Souls' is transferred to November 3d). The commemoration of the "souls," as distinct from the "saints," takes the form of prayer and Holy Eucharist offered for their benefit.

We do not ordinarily include thanksgiving for the lives of the Holy Souls. Indeed, to do so by name in the public worship of the Church would be impractical, if not embarrassing. But there is no reason why, in private prayer, one may not thank God for the witness of a Christian parent or child or friend — indeed it would seem wrong to refuse to do so. And, while usually only the saints believed to be in heaven are invoked for prayer, there is no theological reason against asking a departed friend or relative to pray for us.

Because the distinction between those presumed to be in heaven and those advancing toward heavenly perfection is not always understood, and to some may indeed seem invidious, we publish in this issue an article which presents the main reason for such distinction — which tries to show why "Aunt Emma," good and faithful Christian though she was, nevertheless, at the moment of her death, was not quite ready for the dazzling sunlight of the Beatific Vision of God [see page 10].

Some such distinction as Fr. Yardley's article indicates, between the saints in glory who are either in heaven or at the threshold of heaven, and the general body of Christians who at their death were anything but perfect, seems inherently reasonable and may fairly be claimed as part of our Anglican heritage. It would seem to be supported not only by our practice

of thanking God for the lives and examples of saints and praying for other departed Christians, by such a hymn as No. 223 in *The Hymnal 1940*

"Rest eternal grant them,
After weary fight;
Shed on them the radiance
Of thy heav'nly light.
Lead them onward, upward,
To the holy place,
Where thy saints made perfect
Gaze upon thy face."

Can one rightly pray for the saints in glory, commanding them to God? It is hard to believe any harm would happen if anybody did so, either by mistake or design.

No one who has attended the Liturgy of St. John Chrysostom can have failed to be impressed with oft-recurring refrain:

"Commemorating our all-holy, undefiled, exceedingly blessed, glorious Lady, Theotokos, and ever-virgin Mary, and all the Saints, let us commend ourselves and one another, all our life, to Christ our God."

Yet the Eastern Orthodox, who invoke the saints' glory, and pray for departed souls imperfectly present (though without the precision of Roman doctrine) have a hold upon the Communion of Saints so strong that they regard the entire Body as supported by the prayers of any and every part thereof.

Thus, according to this conception, even the Church Triumphant, including the Blessed Virgin, aided, implicitly if not explicitly, by the prayers of the Church Militant. This doctrine, if we have presented it correctly, would provide good Catholic warrant for praying for the benefit of the Saints in heaven, should anybody wish to do so.

PERHAPS the last word on the subject has been said by either of the great branches of Catholic Christendom. It may be that we should think of purgatory and heaven, not as separate, watertight compartments, but rather as shading gradually from one into the other. Possibly the appropriate analogy is that of increasing light. The saints will then those at the point of intensest brightness, while the faithful will be found at various stages along the way. Purgatory may after all be only a matter of degree.

Such questions are admittedly as speculative as other features that at various times have been emphasized in regard to the state of the departed — as for example the degree of pain involved, whether or not the pain be penal or remedial. It seems to us that a measure of pain may well be a part of the puratorial process, for pain is a necessary part of growth as we know it from our earthly experience.

But we believe that the late Dr. Joseph F. Hall thought when he says* that the pain of purgatory must be emphasized at the expense of the comfort that so the lot of the faithful departed.

Meanwhile the Anglican in his devotional practice will continue to thank God for the "wonderful love and virtue declared in all his saints, who have been the choice vessels of his grace, and the lights of the world in their several generations," and to pray for his own departed loved ones (and indeed for any he departed for whom he is asked to pray). As a means of carrying this out we recommend the use, daily this November, of this prayer from the Book of Common Prayer:

Almighty God, we remember this day before thee thy servant [N.], and we pray thee that, having opened unto the gates of larger life, thou will receive him more and more into thy joyful service; that he may win, with thee thy servants everywhere, the eternal victory... (p. 598).

We suggest that the use of this devotion be made a family affair. The children might be asked to think of names of departed relatives and friends, and to help in compiling a list for the entire month. This list would then be kept as a marker in the Prayer Book where the prayer occurs, and the Prayer Book kept

dogmatic Theology, Vol. X (Eschatology), p. 85.

in the dining room. Then at breakfast or dinner the mother might ask one of the children which person is to be prayed for that day. The father will then lead the family in the prayer at the time of saying grace.

"Lay this body where you will, but remember me at the Table of the Lord," the dying St. Monica is reported to have said to her son, the great St. Augustine.

At every Eucharist Churchmen remember their beloved dead "at the Table of the Lord," as they pray that God will grant to the faithful departed "continual growth in his love and service." By the use of the prayer we have suggested, they may remember them, too, at the family table.

Appeal to Generosity

THE letter from the Primus of the Episcopal Church of Scotland, which we publish on page 2 of this issue, is surely one that should appeal to the generosity of American Churchmen.

It would indeed, as the Primus says, "be a grievous blow to the prestige of the Anglican Communion were there no altar belonging to us on the holy isle [of Iona]." Checks may be sent either to the address given by the Primus or to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2.

COMING NOVEMBER 1

An Exciting New Recording

Listening In On General Convention

For the first time in the Church's history the words and voices heard in the General Convention can be re-created in your own home, your parish house, anywhere. *Listening In On General Convention* brings you a choice selection from the great Opening Service with its triumphant music and stirring sermon of the Presiding Bishop through glimpses of Joint Sessions, both Houses, and the Triennial Meeting, to the closing service in Trinity Church. Recorded during the actual sessions and services, this is all on 2 sides of one 12" Long Playing 33 $\frac{1}{3}$ r.p.m. Record. Price \$3. Order today, enclosing remittance.

THE NATIONAL COUNCIL • 281 Fourth Avenue • New York 10, N. Y.

PITTSBURGH — A fire broke out in the Episcopal Church Home in Pittsburgh on October 14th. This is a home for elderly women, which has been in operation for over 90 years—since before the diocese of Pittsburgh was founded.

The fire started in the roof shortly before noon. It was reported by a man driving by. Four alarms were sounded, and fire engines were promptly on the job. The fire chief personally directed the fight, and within an hour the fire was out. Mayor David L. Lawrence and high police officials were also present to aid the firemen. Instead of fighting the fire from outside the firemen were instructed to go in with their hose, and to attack the blaze at its source, which prevented the damage from being worse than it was. Early estimates of the damage were placed at about \$18,000. The damage from fire was less than the damage from the water.

At the time of the fire there were 24 aged residents in the home. None of them realized the building was on fire until the fire engines arrived, and all were calmly led out of the building to safety. Mrs. Spencer Howell, superintendent of the Home, had a little delay with one lady because she wasn't "presentable," but she was soon in safety with the others. Two ladies had to be taken out in wheel chairs. Fortunately the weather was mild that day.

News of the fire was barely out when help came from varied sources. The Arsenal Health Center, a public-building directly across the street from the Home, promptly gave the women shelter. It was a matter of minutes until nurses arrived from two nearby hospitals, St. Francis (Roman Catholic) and St. Margaret's (Episcopal). The latter, which has recently completed a new wing, but has not opened it because of a shortage of materials, took the women in and they became the first occupants of the new section.

As soon as word was received at the diocesan office the Very Rev. N. R. H. Moor and the Rev. Oliver R. Floyd, Ph.D., got in a taxi and raced to the scene, arriving there before the fire was out. Dr. Floyd is the chaplain of the Home, and at the time was attending a meeting of the department of Christian Education. A few minutes later Bishop Pardue, the diocesan, joined them, and the three were doing everything to help the women.

NEW YORK — The newly formed council, an administrative body, of the diocese of New York was activated at a special diocesan convention recently with the election of ten members.

New York is one of the last dioceses in the Church to adopt the executive

council system of administration. The only others without it are New Jersey, Newark, and Quincy.*

Council members elected in New York were: the Rev. Drs. Shelton H. Bishop, Arthur L. Kinsolving, John A. Bell, John Heuss, and the Ven. George F. Bratt; and Messrs. Russell E. Aldrich, Edward K. Warren, G. Forrest Butterworth, E. H. Carson, and Judge Hubert T. Delany.

The Council is to consist of 23 members—21, when, as at present, there is no

concerning the work of the different diocesan agencies, and, most important of all, will show us the missionary need and opportunities at home and abroad. . . .

"The department of finance will study and evaluate the material need of branches of our Church's life in the diocese. On the basis of the study and continuous review, the department will make recommendations concerning the apportionment of our income. This, of course, will be the most unpopular department of Council." [Laughter.]

The Presiding Bishop spoke to



Sun-Telegraph, Pittsburgh

EPISCOPAL CHURCH HOME
Two were rescued in wheel chairs.

bishop coadjutor and only one suffragan bishop. Ten are to be elected by the convention, five to be appointed by the bishop, six, ex-officio. These last at present, are: the bishop, the suffragan bishop, the treasurer, the assistant treasurer, the president of the standing committee, and the president of the Woman's Auxiliary. Bishop Donegan, the diocesan, will make his appointments at a later date.

Bishop Donegan outlined the functions of the five divisions of the council:

"The department of missions will by direct counsel and such financial aid as is available, strengthen these [city churches in changing neighborhoods] churches, and enable them to make a real impact on the neighborhood. . . . The missionary work in rural districts and suburban areas will also be the concern of this department. . . .

"The department of Christian social relations will give guidance to the Church in economic, social, political, and international matters. . . .

"The department of promotion will present the program of the Church. It will keep us all in touch with vital information

* A number of missionary districts do not have such a council. They are: Cuba, Haiti, Idaho, Liberia, Mexico, Philippines, Puerto Rico, Salina, Virgin Islands, and Wyoming.

convention and was the guest of honor at the convention luncheon afterward. He said:

"People, not knowing it, are hungry and thirsty for the bread and water of life. We need a spiritual revival. I am going to make an old-fashioned suggestion, because I am an old-fashioned person. Go out and make pastoral calls. [Applause.] The new way is counseling. The clerics say that they are in their parish houses where people can come to them. The people who most need counseling will come."

"The clergy cannot do it alone. The need laymen to work with them. Laymen must go out. We must mobilize all the people in the Church who really care."

"The parish which lives to itself is going to die to itself."

"Any diocese which lives to itself will die to itself."

"There is a feeling abroad that the National Council is an agency out to sap the strength of the parishes and dioceses. great many things cannot be done on a parochial or diocesan basis. They must be done in the name of us all. . . . Our Church has the brains, the experience, and the financial resources to win this world to Christ. Our cause catches pneumonia from having cold water thrown on it." [Laughter.]

IFORNIA — A solar schedule followed by St. Francis' Mission, No. Calif. In the fall and winter the congregation worships in a temporary set up in what will eventually be living-room of the vicarage. But as the sun moves north of the equator, worshippers move out into the noble California live-oaks on the mission grounds.

was there under the trees that services were first held on the property last summer, with the altar sheltered under a sycamore canopy. But this was not to be a temporary expedient, and this year young people of the mission, with their vicar, the Rev. Peter Farmer, built hand-made adobe blocks, 250 of them, a simple altar, backed by an adobe wall, sheltered by a tile roof supported by six redwood beams, the whole topped by a hand-wrought iron cross. The chapel is surrounded by a redwood stake fence.

KAS — Bishop Quin is trying something new in the interest of traffic safety in Houston.

The bishop, who often is seen wearing a wide-brimmed western hat, passes out a circular urging that motorists drive carefully.

They read: "You may hit an Episcopalian."

[RNS]

MILWAUKEE — The office of archdeacon has been eliminated in the diocese of Milwaukee by action of the recent council. Instead the diocese will be divided into six convocations, each headed by a dean. Each convocation will be responsible for its own missionary work and will search out and bring to the attention of the bishop opportunities for work. The two former archdeacons continue their parish work.

\$400,000 capital fund, to be used primarily for mission needs, and to be used next year, was voted by the council. This is the largest financial campaign undertaken by the diocese.

It was at the recent council meeting that Bishop Ivins, the diocesan, handed the entire diocesan administration, with the exception of two confirmation cases and jurisdiction over the cathedral, to Bishop Hallock, the coadjutor. Bishop Ivins' retirement becomes effective December 31st.

Ymen of the diocese, according to a resolution by the council, will give an offering at the men's corporate Communion on Advent Sunday in honor of Bishop Ivins, the offering to be used for a church purpose to be designated by him.

EXECUTIVE BOARD: Clerical: J. H. C. B. W. Maddock, A. M. Gard; lay: Fisher, G. K. Viall, C. F. Stekl; Synod: H. R. Baker, G. R. Olston, J. R. DeH. W. Roth; lay: Ralph Hinckleff, Day, H. R. Noer, M. F. Neilson.

Thanksgiving Folder and Offering Envelope to Match



Please
order
supply
early



Folder No. 5270L, Size 8½x11" flat

100	\$ 1.75
250	4.00
500	7.00
1000	12.00

Offering Envelope No. 270

100	\$.85
250	2.00
500	3.50
1000	6.00

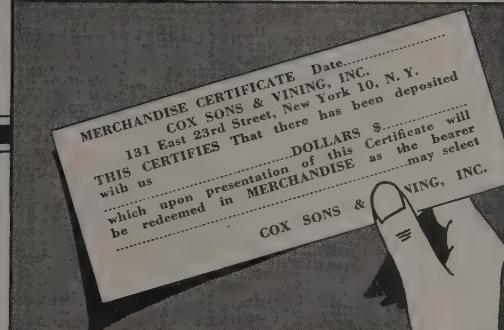
Postage Additional

29 E. Madison St.
Chicago 2

Morehouse - Gorham

261 Golden Gate Ave.
San Francisco 2

14 E. 41st St., New York 17



A CHRISTMAS GIFT FOR YOUR RECTOR

Don't forget your Rector this Christmas. Give him something he really wants. You can do it by sending him a COX SONS & VINING Gift Certificate in any amount you desire. With this Gift Certificate he can select the article he most desires: A gift he will long remember.

To get one or more of the Gift Certificates, just mail us the name of your Rector. Send either check or Money-Order and we will forward the certificate to you by return mail. Or you can call in person.

COX SONS & VINING, Inc.
131 East 23rd St., New York 10, N. Y.

COX SONS & VINING, Inc.
131 East 23rd St., New York 10, N. Y.
Enclosed find check or Money Order for
\$ _____ for Gift Certificate.

Please make payable to _____

From: _____

THE CHURCH PENSION FUND

and its subsidiaries

administered for the benefit of the Church

THE CHURCH HYMNAL CORPORATION

Publishers of The Hymnal; Hymnal 1940 Companion; Book of Common Prayer; The Armed Forces Prayer Book; Prayer Book Studies; Book of Offices; Stowe's Clerical Directory.

THE CHURCH LIFE INSURANCE CORPORATION

Offers low cost insurance and annuity contracts to clergy, lay officials and active lay workers of the Church, either voluntary or paid, and their immediate families. Services include individual insurance programming and assistance to parish officials in preparing and establishing plans for retirement of lay employees.

THE CHURCH FIRE INSURANCE CORPORATION

Low cost fire, windstorm and extended coverage insurance on property owned by or closely affiliated with the Church, and on the residences and personal property of the clergy.

Further information available by addressing any of the above at

20 EXCHANGE PLACE

NEW YORK 5, N. Y.

THE AMERICAN MISSAL REVISED

Large clear type; convenient page turnings.

Cross-references reduced to a minimum.

Fully tabbed, eight strong markers.

"This newest edition is a rich treasury of the devotional gems of the ages. Based directly on the Book of Common Prayer, it adds appropriate psalms, hymns, Bible quotations for all the varied Sundays and Feasts of the year. It quotes freely from service books of other parts of the Anglican Communion, ancient altar books, current western liturgical sources, all of which are our rightful heritage as Catholics of the Anglican Communion."

The Rev. Sewell Emerson, Rector
St. Paul's on the Green,
Norwalk, Conn.

SHEETS	\$40.00
RED BUCKRAM, ROUND CORNERS, RED EDGES	45.00
RED MOROCCO, ROUND CORNERS, GILT EDGES	60.00

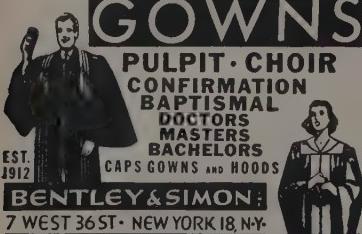
THE AMERICAN MISSAL
POST OFFICE BOX 22, CAMBRIDGE 38, MASSACHUSETTS

Make checks payable to The American Missal.

GOWNS

**PULPIT • CHOIR
CONFIRMATION
BAPTISMAL
DOCTORS
MASTERS
BACHELORS
CAPS GOWNS AND HOODS**

BENTLEY & SIMON:
7 WEST 36 ST. NEW YORK 18, N.Y.



You need The Living Church!

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Gorham Co.
14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.

Morehouse-Gorham Co. of California
261 Golden Gate Ave., San Francisco 2, Calif.

When writing to advertisers we
shall appreciate it if you will men-
tion *The Living Church*.

EDUCATION

SEMINARIES

Nashotah Dean

The committee to nominate a dean for Nashotah House plans to meet in the near future. A new choice will have to be made since Bishop Horsti of Eau Claire has turned down his election to that office. Announcing his decision the bishop said he felt his present duty was in the diocese of Eau Claire. The nominating committee has seven men under consideration, but as yet has made no new election. The position of dean has been open since the Very Rev. William H. Nes resigned last spring.

Collect for the Builders

The Very Rev. Sherman E. Johnson, dean of the Church Divinity School of the Pacific, has written a collect for the "Builders," a unit-giving program launched by CDSB last spring to build up faculty personnel and physical equipment at the seminary.

Membership in the "Builders" entails contributions of ten dollars a year, for three years, by clergy and laymen interested in the improvement of the school. Physical equipment at CDSB designed for not more than 40 students and the present enrollment is 97.

The collect:

"O God, who hast made thy son Christ Jesus the corner stone of thy Church that it may grow into a holy temple built for thee, send us, we pray thee, many Builders for the Church Divinity School of the Pacific who shall give of their time, talents, and their means; that thy Word may be preached in all the world and the kingdom may come on earth as it is in heaven; through Jesus Christ our Lord. Amen."

COLLEGES

Trinity's New President

The date when Albert Charles Jacobs will take office as new president of Trinity College has not yet been set. It is expected that it will be several months before Dr. Jacobs will be able to relinquish his duties as chancellor of the University of Denver. During this time Dr. Arthur H. Hughes, dean at Trinity, will continue to act as president.

Dr. Jacobs, as 14th president of Trinity, will succeed G. Keith Funston, who became president of the New York Stock Exchange in September, 1951, after six years as president.

Trinity has hit a new high in student enrollment this fall, it is reported by Joseph C. Clark, dean of students. There are 925 enrolled in day classes and 239 in evening classes. Facul-

The Living Church

also been increased from 75 to 86, works out to one faculty member every 10.8 students for daytime. There are 22 evening instructors, teaching one or two courses.

Sixty-two-year-old Dr. Jacobs has joined Denver University (enrollment 1,000 students) since 1949 and is credited with restoring the university's position of leadership among independent universities in the West after a difficult period of post-war adjustment. He is a teacher of law at Columbia University since 1927. He was a student to General Eisenhower, and from 1947 to 1949 provost of the University, serving in the General's place during his leaves and absences from the university presidency.

At Oxford Dr. Jacobs was named a "fellow," the only American ever to get a living fellowship.

He is a prominent layman in the church, having served while at Columbia as a member of the board of religious education of the diocese of New York and chairman of the commission on colonial work. Dr. Jacobs is now a vestryman of St. John's Cathedral in Denver. Dr. Jacobs' undergraduate study at Michigan had been interrupted by service as a private in World War I. During the Second World War, he was commissioned a lieutenant commander in the

Naval Reserve in 1942, and rose to captain during his service as director of the casualties and dependents welfare division.



DR. JACOBS

Former assistant to Gen. Eisenhower.

sion of the Bureau of Naval Personnel in Washington until November, 1945.

He was married in 1927 to Loretta Field Beal, and has two daughters and a son.

Dr. Jacobs is a Giants baseball fan and is a frequent visitor to the ball park with his son, Travis. He is also seeking to retain the family tennis title against Travis, having been on the Oxford tennis team when he was a student there. He has also enjoyed hunting and fishing in the West.

SECONDARY

Retired General Appointed

A retired infantry general has been named commandant of the Episcopal preparatory school, Texas Military Institute, at San Antonio, Texas, announces Bishop Jones of West Texas, chairman of the board of the Institute.

He is Maj. Gen. J. R. Sheetz, a member of St. Paul's Church, San Antonio, and a vestryman of the church.

General Sheetz, who retired about two years ago, gained national recognition as head of the Universal Military Training Experimental Unit at Fort Knox, Ky.

Before that time General Sheetz was commander at Okinawa, under Gen. Douglas MacArthur, and military governor of the Ryukyu Islands.

He began his new duties at the opening of the school's 67th year, September 2d.



ACOLYTE and CHOIR CASSOCKS for ONE-THIRD LESS THAN YOU PLANNED!

BUDGET PAYMENT PLAN AVAILABLE

You'll be delighted with the fine quality and classical appearance of these cassocks. Let us send you one for free examination. Notice the expert tailoring; the 2-ply combed mercerized poplin. No skimping — back and shoulders are fully lined. Rip-proof seams — try it and see. Fully washable in all 5 colors.

BLACK, SCARLET, CREAM, WHITE, PURPLE

Their amazing low cost is only possible because of large direct mill purchases, specialization on Roman style, and our direct service to you.

Order now from coupon below. Send NO money. On arrival, examine and test, as you wish. If you are delighted with the cassocks, we will bill you in the usual way. Otherwise, simply return them for full credit. (Budget Plan on \$100.00 orders.) Or, just check coupon for 1 SAMPLE Cassock. Either keep it as part of your order, or return it and owe us nothing.



Hopkins Co. Dept. L-11

422 Washington Bldg., N.W.
Washington, D.C.

Please rush Cassocks as checked in list at left.

Color Desired _____ If completely satisfied,
you may bill us at the regular terms, otherwise we
will return garments for full credit.

Name _____

Address _____

City _____

Zone _____ State _____

Check here if
you want budget
plan.

G O W N S
•Pulpit and Choir•
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST
CHURCH BOOKS SUPPLY COMPANY
1921-23 ARCH STREET, PHILADELPHIA 2, PA.

MEMORIAL TABLETS

IN BRONZE and BRASS
Send for illustrated brochure No. LCIM
RELIEF • INCISED • ENAMEL
F. OSBORNE & CO., LTD.
117 GOWER ST., LONDON WC 1 ENGLAND

Cloister Art Studios

ENGLEWOOD, NEW JERSEY
STAINED LEADED GLASS WINDOWS
Memorials in Wood, Bronze Tablets
The highest standard of artistic and technical
craftsmanship is guaranteed.

We invite your inquiries.
Designs and Estimates on Request

ACCORDIONS

FAMOUS ITALIAN MAKES
Available to Students, Teachers, Christian
Workers and Missionaries at
SPECIAL DISCOUNTS

Write Today for FREE Literature
Accordion Manufacturers & Wholesalers Outlet
Dept. LH, 2003 W. Chicago Ave., Chicago 22, Ill.

The Manitowoc Church Furniture Co.
Designers — Craftsmen

P E W S

Tracery and Carving

Dept. Q

WISCONSIN

WAUKESHA

VESTMENTS

For Clergy and Choir
Clerical Clothing-Church Hangings-Ornaments and Materials.
Catalog Free.

THE C. E. WARD CO.
NEW LONDON, OHIO

VESPERS OF THE DEAD

For Public or Private Devotions
5¢ each \$4.00 per 100

THE GUILD OF ALL SOULS

The Rev. Franklin Joiner, D.D., Superior
2013 Apple Tree St. Philadelphia 3, Pa.

FOLDING CHAIRS
• IN Steel or Wood
FOLDING BANQUET TABLES
• WRITE FOR CATALOGUE
AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 187 SCRANTON 2, PA.

When Writing Advertisers
Please Mention
THE LIVING CHURCH

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Alfred Barker, Priest

The Rev. Alfred Barker died at a hospital in Rapid City, S. D., on August 11th after a long illness, reports the *South Dakota Churchman*. He was 82 years of age. Mr. Barker was born at Santee, S. D., in 1870 and after having served as helper and catechist, he was ordained deacon in 1918. He spent most of his ministry in various churches on the Rosebud Reservation. His last charge was at St. Barnabas, Kyle, where he served from 1931 to 1938 when he retired from the active ministry because of age and physical ability. As a young man he studied at Hampton Institute at Hampton, Va.

Henry Parkman, Priest

The Rev. Henry Converse Parkman, 80, vicar of St. James Chapel, Indian Head, Md., from 1921 until he retired in 1940, died September 4th at Garfield Memorial Hospital, Washington, D. C.

A native Washingtonian, Mr. Parkman went as lay missionary to work among the Indians in New Mexico in 1895 and was made a deacon there. He entered Kansas Theological School for training and was ordained to the priesthood in 1898. He served churches in Indiana, North Carolina, Michigan, Pennsylvania, and Delaware before being called to Indian Head where he was commissioned a lieutenant commander in the Naval Reserve that he might serve as chaplain of the naval base there.

He is survived by his widow, a son, and three daughters.

Georgiana Emery

Miss Georgiana Emery died at her home in West Newbury, Mass., September 3d, at the age of 93. She was the daughter of the late Rev. Samuel H. Emery for many years rector of Trinity Church, Portland, Conn.

Miss Emery dedicated her life to works of charity and her entire estate is so willed. The bulk of it, considerably over half a million dollars, goes to the Society of St. John the Evangelist with headquarters in Cambridge, Mass.

Miss Emery was the last member of the family that came to this country in 1637. There were five sisters and one brother.

Capt. Harvey A. Stewart

Capt. Harvey A. Stewart, longtime vestryman and warden of St. Andrew's, Algonac, Mich., died on September 2d after an operation. Capt. Stewart, who was 81, was born on Harsens Island in the St. Clair River. His family were among the first settlers of this area.

He was one of the great ship captains on the Great Lakes, received his mast papers at 27, and sailed some of the finest Lakes boats, among them "Agnew." He retired from Lake service just before World War II, but called back and sailed until 1945.

For more than 25 years Capt. Stewart was a familiar figure at St. Andrew's Church. As vestryman and senior warden he was at the church every day, was a potent force in helping the church through difficult times.

Besides his wife, Mrs. Maud Robinson Stewart, whom he married in 1888, he is survived by two daughters, three brothers, two sisters, as well as by many grandchildren.

Confraternity of the Blessed Sacrament

founded 1862

A Devotional Society of clergy and laity throughout the Anglican Communion to work and pray for Greater Honor to Our Lord present the Blessed Sacrament of His Body and Blood

for further information address
The Rev. William R. Wetherell, Sec.-Gen.
530 W. Fullerton Parkway, Chicago 14, Ill.

Shrine of Our Lady of Clemency Continuous Novena

Write for Booklet

S. Clement's Church
20th and Cherry Streets Phila. 3, Pa.

KNEELING HASSOCKS

of resilient granulated cork covered with washable plastic leatherette. Pew and Communion cushion in various types of coverings. Inquiries welcomed.

Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York

MONEYMAKERS

A MONEYMAKER

For Auxiliaries, Sunday Schools, Guilds, Bazaar etc. A household necessity of high quality sell itself. Write us for prices and sample swatches of O.K. Dish Towels and O.K. Dish Cloths

OSHKOSH BAG COMPANY
8th and Ohio Streets Oshkosh, Wisconsin

LIBERAL COMMISSIONS are available to Church groups selling *The Living Church* — subscriptions or bundle plan. Write to Circulation Department, *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis.

Also: Refer to

"MONEYMAKERS"

in the Classified Columns

CHANGES

Appointments Accepted

Rev. Richard G. Baker, formerly rector of Church, Atchison, Kans., is now rector of Rev's Church, Ashland, Wis. Address: 608 W. W.

Rev. Robert Core Clingman, formerly rector Church of St. Francis-in-the-Fields, Harwick, Ky., is now rector of St. Mark's Casper, Wyo. Address: 1015 S. Woicott St.

Rev. John Frederick Harriman, formerly on staff of St. Andrew's Theological Seminary, P. I., is now curate of the Church of Kenmorement, Chicago. Address: 5749 Kenmore Chicago 40.

Rev. Edward B. King, formerly curate of Rev's Church, Tampa, Fla., is now rector of Mark's Church, Cocoa, Fla., in charge of God's-by-the-Sea, Cocoa Beach.

Rev. Russell V. Murphy, formerly junior Coadjutor of Minnesota. Ordained priests were:

Ordinations

Priests

Fond du Lac: The Rev. Peter Culmer Rivett was ordained priest on October 4th by Bishop Sturtevant of Fond du Lac at St. John's Church, Shawano, Wis. Presenter, the Rev. H. L. M. Cowan; preacher, Canon William Elwell. To be vicar of St. Ambrose's Church, Antigo, Wis. Address: 39 S. Smalley St., Shawano, Wis.

Minnesota: Six persons were ordained to the priesthood on October 2d by Bishop Keeler of Minnesota at St. Mark's Cathedral, Minneapolis. These former business and professional men, like several of the new deacons, had taken part in Bishop Keeler's lay vicar program. The men met canonical requirements for full clergy status after study and training and a period of service as lay vicars. Preacher at the service was Bishop Kellogg, Bishop Coadjutor of Minnesota. Ordained priests were:

The Rev. Clyde Arthur Benner, presented by the Ven. D. L. Harris; to be in charge of the Indian mission of St. Antipas, Redby, Minn., and other missions.

The Rev. William Robert Brushett, presented by the Rev. V. E. Johnson; to be vicar of St. John's, Eveleth, Minn., and St. Mary's, Tower. Address: Adams Blvd., Los Angeles 7.

Rev. James Stoney, formerly assistant of St. Church, Charleston, S. C., is now serving church of the Resurrection, Houston. Address: 1000 E. Creekman St.

Rev. David R. Thornberry, who has been son of Grace Church, Cincinnati, will become canon of the diocese of Southern Ohio on her 1st. Address: 412 Sycamore St., Cincinnati 2.

LIVING CHURCH RELIEF FUND

Amounts should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of the Fund, 407 E. Michigan Street, Milwaukee 2, with notation as to the purpose for which intended. They are kept separate from funds of the publisher, and the accounts are annually by a Certified Public Accountant.

Save the Children Federation

fully acknowledged	\$ 924.70
T. McIntyre	48.00
J. Massey, M.D.	8.00
Widgman Alvarez	4.00
Anna Neighbour	4.00
Ralph L. Tucker	4.00
P. Williamson	4.00
	\$ 996.70

For Korea

fully acknowledged	\$ 3,633.24
Muriel H. Conwell (orphanage)	15.00
	5.00
	\$ 3,653.24

Okinawa Discretionary Fund

fully acknowledged	\$ 479.81
Odgen	10.00
	\$ 489.81

SCHOOLS

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college
with limited enrollment of 850 students. It is
located at the Church College of Minnesota.

Director of Admissions.

Carleton College

Minneapolis

SCHOOLS

FOR BOYS



Founded 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

Rev. Sidney W. Goldsmith, Jr.

Rector and Headmaster

522 Shumway Hall

Faribault, Minnesota

CATHEDRAL CHOIR SCHOOL

(Choir Membership not required)

NEW YORK

Organized by Bishop Henry C. Potter in 1861 to supply material for the choir of the Cathedral of St. John the Divine. Boarding Department entitled to choir boys. Day students not required to sing. Total charge for boarders, including tuition, \$500. Total charge for non-singing students, including lunch, \$450. For singing day students, \$250. Secondary Board Requirements strictly followed as to curriculum and examinations.

The Rev. Darby W. Betts, S.T.M., Head Master

Cathedral Choir School, Cathedral Hgts., New York 25, N. Y.

ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box 1, Garden City, L. I., New York.

FOR GIRLS

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1858. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

Box 56, Mendham, New Jersey

THE SISTER SUPERIOR

KEMPER HALL

Boarding and Day School for Girls.
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC. KENOSHA, WIS.

Saint Mary's School

Mount St. Gabriel

Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary, College Preparatory and General Courses, Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

If . . .

The Church is important to you, it is important for you to support and make use of the Church institutions listed here:

Church schools make good Churchmen!

CLASSIFIED

BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Mitchell, 29 Lower Brook St., Ipswich, England.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robins, 1755 Broadway, New York City.

LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, New York. Open Monday through Friday, 2 P.M. until 5:30 P.M. and also Tuesday evening, 7:30 to 9:30.

LINENS AND VESTMENTS

CHURCH GOODS. Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments: complete instruction, patterns \$7.50. Miss Mackrill, 11 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Pall Foundations—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

LINENS: Fine Irish Linens, Nylon Transfers, Patterns. Free Samples. Write Mary Fawcett Co., Box 325 L, Marblehead, Mass.

MONEYMAKERS

CHURCH ORGANIZATIONS, CLUBS, like to make extra money selling Pecans, write for our plans. Crawford's, 400 State Street, Mobile, Ala.

POSITIONS OFFERED

ORGANIST AND CHOIRMASTER. Churchman. Small New Jersey Parish near New York City. Salary \$75. per month. Reply Box S-803, The Living Church, Milwaukee 2, Wis.

PROMOTIONAL SECRETARY: St. Francis Boys' Homes (for boy offenders), Salina, Kans.

POSITIONS WANTED

PRIEST—Middle age, married, moderate Churchman, emphasis on pastoral work, vital preaching, desires Eastern Parish with chance for growth. Highest references furnished. Reply Box B-803, The Living Church, Milwaukee 2, Wis.

YOUNG PRIEST desires position as curate in large city or suburban parish. Has excellent record as hard worker. Reply Box W-802, The Living Church, Milwaukee 2, Wis.

PRIEST, 27, desires parish that needs pastoral calls and vigorous work. Reply Box I-801, The Living Church, Milwaukee 2, Wis.

MANAGING HOUSEKEEPER (Churchwoman) wishes position in School or Home. Is an able organizer, and experienced in purchasing equipment, supplies and food. Can work well with others. Reply Box B-804, The Living Church, Milwaukee 2, Wis.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHANGES

Eads Ave., should now be addressed at 6011 La Jolla Blvd., La Jolla, Calif.

The Very Rev. T. Raymond Jones, who recently became rural dean and general missionary for the San Diego convocation, formerly addressed in South Pasadena, Calif., may now be addressed at 2678 Poinsettia Dr., San Diego 6, Calif.

The Rev. Dr. John D. Lee, rector of the Church of the Incarnation, Santa Rosa, Calif., should be addressed for all purposes at 550 Mendocino Ave.

The Rev. H. M. McCausland, retired priest of the diocese of Michigan, formerly addressed in Essexville, Mich., may now be addressed at 2300 Center Ave., Apt. 9, Bay City, Mich.

The Rev. Dr. William H. Nes, formerly addressed at Nashotah, Wis., and at Penrose, N. C., may now be addressed at 930 Elmwood Ave., Evanston, Ill.

The Rev. John C. Petrie, formerly addressed in Pahokee, Fla., should now be addressed for all purposes at St. Martin's Church, Clewiston, Fla. He will continue to serve the churches in both places.

The Rev. Clarence W. Sickles, curate of Christ Church, New Brunswick, N. J., and chaplain to Episcopal students at Rutgers University, formerly lived at 26 Redcliffe Ave., Highland Park, N. J. He has moved across the river to 5 Mine St., New Brunswick, N. J.

The Rev. Laird Wingate Snell, retired priest of the diocese of Massachusetts, formerly addressed in Fairhope, Ala., may now be addressed at 8504 Houston St., Silver Spring, Md.

The Rev. Alfred DeF. Snively, retired priest of the diocese of Western Massachusetts, formerly addressed at 748 Charles Pl., Memphis, may now be addressed at 1015 Colonial Rd., Memphis, Tenn.

Resignations

The Rt. Rev. Dr. Douglass H. Atwill, Retired Missionary Bishop of North Dakota, will retire on December 1st from his work as rector of Trinity Church, Kirkville, Mo.

The Rev. F. Gray Garten has resigned as rector of St. Stephen's Church, Woodlawn, New York City. Address: 126 Carthage Rd., Scarsdale, N. Y.

The Rev. David N. Harris, formerly assistant of St. Luke's, Washington, has resigned to take up graduate studies at the University of Chicago.

Degrees Conferred

The degree of doctor of divinity was conferred on Bishop Scaife of Western New York recently by Trinity College, Toronto, Ont.

Dean Charles Feilding indicated that the degree was given primarily because of Bishop Scaife's contribution to relations with the Eastern Orthodox Churches. As chairman of the Joint Commission on Assistance to the Russian Church, the Bishop has conferred with leaders of the great Eastern Orthodox Communions, touring Greece, Turkey, and Yugoslavia and taking a sincere interest in their needs.

Other Appointments

The Rev. Richard L. Brown, rector of St. Luke's Church, Fort Myers, Fla., is serving as secretary of the diocese of South Florida. Address: 2111 Woodford Ave., Fort Myers.

The Rev. Arnold Purdie, executive director of the Philadelphia City Mission, has been appointed by the mayor of Philadelphia to be a member of the new Advisory Child Welfare Board.

The Rev. Joseph Wittkofski, rector of St. Mary's Church, Charleroi, Pa., has been named Grand Aumonier (state chaplain) of the American Legion 40 and 8 honor society. Fr. Wittkofski is a veteran of World War II.

Laymen

Mary Elizabeth Hyde, formerly director of Christian education at Christ Church, Greenwich, Conn., is now serving in the same capacity at St. Mark's Church, Beaumont, Tex.

Mrs. Dorothy Ann Miller has been appointed executive secretary of the recently reorganized department of Christian education of the diocese of Chicago. Mrs. Miller has been a member of the department for 14 years and has also been director of Christian education at Grace Church, Oak Park, Ill.

Mr. Edmond Albert Penn, a student at General Theological Seminary and a communicant of the Church of the Mediator, New York, is lay assistant at that church.

Miss Florence F. Pickard, director of religious education of the diocese of Oregon and conductor of the Church School by Mail, has moved to E. Clay St., Monmouth, Ore. Using St. Paul Church, Monmouth, as her headquarters, she also revive the work among students at the Oregon College of Education in Monmouth.

Living Church Correspondents

Mr. E. W. Andrews, 540 Main St., Ronan, is now correspondent for the diocese of Montana.

The Rev. Norman H. V. Elliott, is now correspondent for Alaska. Address: St. Stephen's Mission, Fort Yukon, Alaska. Formerly in charge of St. Mark's Mission, Nenana, Alaska, the new respondent is now in charge of St. Stephen's, Yukon, serving also Arctic Village, Chalk Circle, Beaver, Porcupine, and Venetie, Alaska.

Mr. Paul J. Griffith, 217 N. Front St., Homestead, Pa., is now correspondent for Harrisburg succeeding Canon Clifford W. French.

The Rev. Christian H. Kehl, Box 8116, San Antonio 12, Tex., is now correspondent for Texas, succeeding Mrs. J. H. Moore.

The Rev. George F. Packard, 105 W. Monument St., Baltimore, is now correspondent for Maryland, succeeding the Rev. Dr. G. Warfield Hobbs.

The Rev. John Nelson Taylor, St. Mark's Church, 1001 First Ave. S., Fort Dodge, Iowa, is correspondent for Iowa.

Religious Orders

The Rev. Martin Davidson, OGS, has returned from England where he represented the American College of the Oratory of the Good Shepherd during their annual retreat and chapter. The retreat conducted by Dom Augustine Morris, OSB, of Nashdom Abbey in England. Fr. Davidson is assistant of Trinity Church, Princeton, N. J.

Religious Education

Archdeacon John H. Townsend, correspondent for The Living Church in the Panama Canal writes that the clergy of the district are engaged in preparing a manual of religious education which is especially planned for mission outlying places where church school supplies hard to get and teachers lack training and supervision. He adds that "what with illness, missions, vacations, furloughs, and attendance at General Convention, so few priests never work so many churches as this season. . . . work extends from the Atlantic to the Pacific in Panama and sometimes a priest may services at both oceans on the same day!"

CLASSIFIED

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Cliffs Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

RATES (A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions and 12 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. (E) Church Services, 75 cts. a count (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisement must be received by The Living Church at 412 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.



THE
EPISCOPAL CHURCH
WELCOMES YOU



EVERWHERE

(SEE LIST BELOW)

LOS ANGELES, CALIF.

ANGEL OF THE ANGELS 4510 Finley Avenue
James Jordan, r; Rev. Neal Dodd, rem
sses: 8, 9:15, 11. Daily 9, ex Tues &
8:30 & Ev 5:30 Daily.
3:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

CHURCH OF CHRIST THE KING
Rev. H. Gillett; 261 Fell St. nr. Gough
Incis. Kane McNaull, Jr.
sses: 8, 9:30, 11 (High & Ser); 9 MP; Daily
Sat; Fri & Sat HD 9:30; 9 MP, 5:30 Ev;
HH 8; C Sat 4:30 & 7:30 & by appt

INCIS' San Fernando Way
ward M. Pennell, Jr.
3:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

RENEW'S Rev. Gordon L. Graser, v
Norm Place Masses 8, 11; Daily Masses 7:30 ex Mon 10;
C Sat 5-6
ocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

L'S 2430 K St., N.W.
sses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
Sat 7; Sat 12; Prayer Book days 7 & 12
Sat 5-6

ORLANDO, FLA.

RAL OF ST. LUKE Main & Jefferson Sts.
0, 9, 11 & 6:30; Daily 7:30 & 5:45;
HD 10; C Sat 7-8

CHICAGO, ILL.

THOMAS' Rev. John M. Young, Jr. r
wart Avenue 0, 9, 11; Others posted

EVANSTON, ILL.

E'S Hinman & Lee Streets
0:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
6:15; Also Fri (Requiem) 7:30; MP
Sat Fri HH and B 8:15; C Sat 4:30-5:30;
0 and by appt

LEXINGTON, KY.

KY THEOLOGICAL SEMINARY
Services: Good Shepherd: Main St. & Bell Ct.
& Ev 5 Daily; HC Tues 7:45 & Thurs 10

BALTIMORE, MD.

IAEL AND ALL ANGELS 20th and St. Paul
F. Penn, D.D., r; Rev. R. W. Seaman, c;
Leatherbury, c
0, 9:30, 11 & daily

Light face type denotes AM, black face
ddr, address, anno, announced; appt,
ment; B, Benediction; C, Confessions;
choral; Ch S, Church School; c, curate; d,
EP, Evening Prayer; Eu, Eucharist; Ev,
ex; except; HC, Holy Communion;
Int. Days; HH, Holy Hour; Instr, Instruc-
tions; Intercessions; Lit, Litany; Mat,
MP, Morning Prayer; r, rector; Ser,
Sol; Solemn; Sta, Stations; V, Vespers;
VPF, Young People's Fellowship.

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

BOSTON, MASS.

ALL SAINTS Dorchester
(at Ashmont Rapid Transit Station)
Sun 7:30, 9, 11 (Solemn) EP & B 7:30; Daily 7;
Wed & HD 10; C Sat 4-5, 7-8

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D. dean; Canon
Leslie D. Hollett; Canon Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30;
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily 5;
Thurs 7; C Sat 7:30-8:30; Ev & B Last Sun 5

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9:30, 11 MP, HC & Ser, 4 EP & Ser;
Daily 7:30, 8 HC, Mat 8:30, Ev 5 (Choir ex Mon);
HD 8:45 Cho HC; Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser, 4
Ev & Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer.

CALvary Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
0 appt

ST. MARY THE VIRGIN Rev. Greg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roelif H. Brooks, D.D.
5th Ave. & 53rd Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho,
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast),
9 Sch of Religion and Nursery, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP 15 HC; Fri 12 HC; Evening,
Weekday, Special services as announced.

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N. W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed &
Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP
5:30, C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 352 McCree Pl., Oakland
Sun Mass with Ser 9:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. McColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 7:30-8

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail



ALTAR: CHAPEL OF THE HOLY ANGELS
ST. PAUL'S CHURCH
WASHINGTON, D. C.

A BIBLE FOR THE FAMILY THAT ALREADY HAS A BIBLE

**At last, a new authorized version
—more accurate and easier
to read—that preserves the
timeless beauty of the beloved
King James translation**

**Read the story behind the Revised
Standard Version of the Bible
—and how it can change your life**

Your present Bible, most likely, is the King James Version . . . written 341 years ago, and filled with expressions that are confusing today. Too often, therefore, it may lie in your home respected, but neglected.

Now you can own a Bible in living language, so clear and powerful you will turn to it regularly . . . yet an *authorized* Bible, faithful to the earliest known manuscripts.

Ninety-one Bible scholars cooperated in the fourteen-year-long labor to recover the full meaning of the Bible. They preserved the beauty of the King James Version, but freed the Bible from outdated expressions that make it hard to understand. (Did you know, for instance, that in King James' time "by and by" meant *immediately*? That a man's "conversation" meant his *conduct*?)

In the 341 years since the King James Version, dramatic discoveries of ancient manuscripts have shed new light on the Scriptures. (In a long-forgotten cave near the Dead Sea, for example, shepherds chanced

on the Isaiah Scroll—a nearly complete text dating from about the time of Christ.) We now know that the King James Version is at times erroneous and misleading.

The Revised Standard Version is based on the most authoritative manuscripts—some earlier than any previously known.

An Exciting New Experience

If you have too seldom opened your Bible because the way it is written makes it hard to understand, the Revised Standard Version can bring an exciting new experience.

Here is a Bible so *enjoyable* you'll find you pick it up twice as often. Its clear, simple language makes Bible-reading a rewarding pleasure your whole family will want to share. And as it strengthens your understanding of God's Word, it will bring renewed inspiration to you and to those you love. Indeed, this new Revised Standard Version of the Bible can literally change your life, bring you greater peace of mind.

See How Modern Language Makes The Meaning Clear

King James Version

1 Cor.
10:24

Let no man seek his own, but every man another's *wealth*.

Psalms
119:147

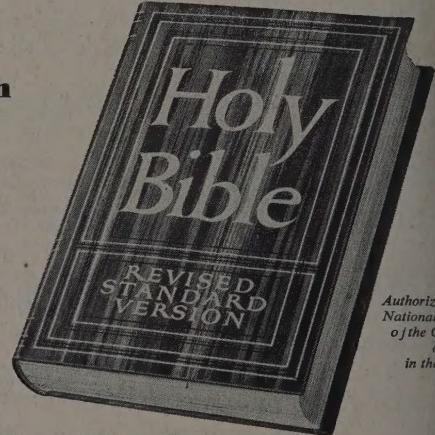
I prevented the dawning of the morning, and cried: I hoped in thy word.

Revised Standard Version

Let no one seek his own good, but the good of his neighbor.

I rise before dawn and cry for help; I hope in thy words.

THOMAS NELSON & SONS



*Authorized by the
National Council
of the Church
of Christ
in the U.S.A.*

WHY RELIGIOUS LEADERS PREFER THE RSV

"For everyone seeking peace of mind victory over fear, and a solution of personal and social problems, this version will be of great practical help."

—Dr. Norman Vincent Peale

"In the light of new knowledge . . . clarifies the eternal message of the Word of God in modern language."

—Bishop Henry Knox Sherrill

"The Revised Standard Version of the Bible is now in a real sense the authorized translation for our Protestant churches. It combines dignity and elevation of style with scrupulous accuracy . . . clear, understandable, true to the original text. Every Christian should possess this translation."

—Dr. Harry Emerson Fosdick

Even the way it's printed makes the Revised Standard Version easier to read! The large legible type has plenty of white space between the lines. Chapter numbers are large, for convenient reference; verse numbers are small and light, so they do not interrupt the flow of reading. Punctuation is modern, logical. Poetry is printed in verse form—as poetry should be.

Choose from three handsome editions . . . Rich maroon buckram stamped in 23-karat gold, \$6.00.

Magnificent black genuine leather stamped in 23-karat gold, with red under gold edges and ribbon marker individually boxed, \$10.00.

Two-volume Old Testament in red blue cloth, \$5.00 the set. One-volume New Testament to match, \$2.50.

GET YOUR FIRST EDITION